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Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

In a restaurant at Léopoldville, Belgian Congo

On into 1960

AS last year drew to its close there were a number of situations developing which caused serious concern.

Belgian Congo was very much in the news. The Léopoldville riot of last January came as a shock to those who had been led to think of the Belgian Congo as a quiet and prosperous oasis in a desert of an Africa seething with discontent. In November the Stanleyville riot was a reminder that the difficulties in that colony were not confined to the area of the Bakongo people, the most advanced of the tribes.

From our own missionaries came troubled reports of the influence of "prophet" movements in both the lower and the upper river regions, of people leaving the churches, and of a growing antipathy to white people.

Causes of unrest

What lies behind this unrest? There can be no doubt that the people of the Congo are being influenced by what is happening elsewhere in awakening Africa. News travels swiftly. A few energetic and purposeful politicians can influence considerable numbers of people.

Quite obviously, the politically-minded Congolese form just a small minority. Most of the people of the region are still in the tribal stage, many of them much more interested in petty tribal squabbles than in the larger question of African freedom. But a number of causes conspire to produce a situation where it is exceedingly easy for a few politically-minded leaders to have tremendous influence.

One cause is the rapid change brought about by the sudden impact of western industrial civilization on primitive Africa. Villages have become de-populated, new towns have sprung up, great plantations have been developed. There has been a crumbling of the old tribal sanctions and a disturbance of the ancient religions, but nothing has been established to provide new moral standards and religious ideals to replace the old.

Frustrated men

Many Africans have been educated according to European ideas but have found no outlet for their abilities and energies. Many rooms at the top have been closed to them. Real political freedom has been denied.

The frustration and bitterness thus caused unfortunately finds its expression sometimes in resentment against the white man and antipathy to him, sometimes in pseudo-religions like the Kitewala movement of the upper river region and the Kimbangu movement in the lower.

On the happier side of the picture is, of course, a people growing to nationhood and demanding its rightful inheritance of freedom.

Obviously a situation such as this is a most critical one for both missionaries and Congolese Christians. What conflicting loyalties and emotions there must be! What tensions! How delicate must be the working out of new relationships. Here, then, is a subject for our concern and prayer in 1960.

In South Asia

India and Pakistan have resolved some of the causes for dispute between them and the prospect seems brighter for mutual goodwill and understanding. But this is due in part to the threat from the north. The news of new military highways in Tibet and the spilling over the borders of Chinese troops has caused alarm in these countries and in our own, too.

We in the B.M.S. cannot forget that our missionaries in South Mizo, Assam, are close to the trouble spots.

Ceylon is in by no means a settled state yet. Just what will be the outcome of the present difficulties of the government is hard to predict. As in the case of India and Pakistan, so with Ceylon, our sympathy and understanding should extend to the political rulers. Theirs is no enviable responsibility. How can this divided nation, Sinhalese, Tamil and others, be welded into one? How can the various religious claims be reconciled? Whether there will be in Ceylon a growth in tolerance, or whether the militant Buddhists will gain more power, is still in the balance.

A critical year

For a number of reasons, then, 1960 is likely to be a most critical year for the B.M.S.

The situation at home is not without its problems. Will it be possible by 31st March to raise the amount required—£351,777? The splendid achievement of the churches in response to the Angola appeal (£40,000 given for £25,000 asked) was most heartening. But to the end of 1959 there were no definite signs of an increase in the regular income of the Society over that of the previous year. Yet the budget required was an advance of some £16,000.

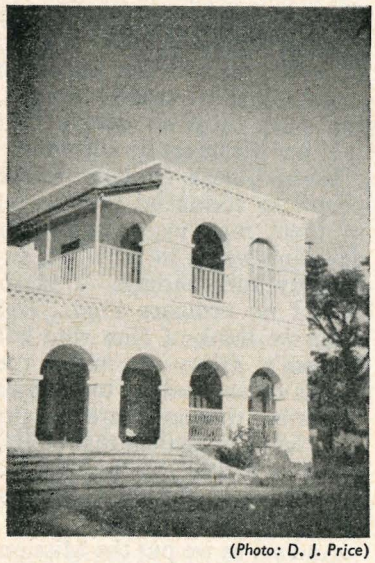
Reopening A Mission Station

By D. JOHN PRICE

IN these days when our home churches are often confronted by dwindling memberships and indifference to spiritual things, what a testimony to the goodness of God to be able to re-open a mission station that has been closed for fifteen years!

The Church in Pakistan and India is rapidly moving towards complete self-support, and this has certainly been in evidence at Narayanganj. Although there has been no resident missionary here for such a long time, it has not meant that the Church has languished, nor that the Holy Spirit has not been at work. On the contrary, in spite of the fact that nearly all the members were lost to India at the partition of the Sub-Continent, there is a very virile nucleus left.

Among them is a young man who is a convert from Islam. Dissatisfied with his own religion, he became first a seeker, then an inquirer, and now he is secretary of the church. Like other Muslim converts, he has to suffer dearly for his faith in the Lord Jesus, including threats of dismissal from his work, and being banned from his father's house. But he has stood firm, and often makes us ashamed of our own weakness.



(*Photo: D. J. Price*)

The mission house at Narayanganj, East Pakistan

Rev. D. J. Price balancing the accounts at Barisal

A god's dwelling-place

In the religious sphere, the name Narayanganj ("dwelling place of Narayan"—a Hindu god) is most misleading, since the town has become almost entirely Muslim since the formation of Pakistan. Geographically, it enjoys the distinction of being situated almost exactly on the Tropic of Cancer: commercially, it is the terminus of the chief railway and principal steamer route in East Pakistan, as well as being only ten miles from Dacca, the provincial capital: industrially, it is one of the great jute centres of the world.

It is one of the four or five key towns of East Pakistan, and there is a fair sized European community. It is in marked contrast with Barisal, which has lost importance since Partition, but where there is a very large Christian community.

Transferring from one place to another has its own peculiar problems in East Pakistan. One depends a great deal on the weather, and in our case it showed just how unco-operative it can be. While our belongings were being packed, a slow, steady drizzle with intermittent hot sunshine, kept the humidity nearly 100 per cent, and produced the notorious "sticky" climate that makes you sweat when walking upstairs, let alone packing crates and nailing on lids! But as soon as the luggage had departed, torrential rain came.

The standard conveyance for heavy packages in Barisal is the bullock-cart, which slowly creaks its way along at about half walking-speed: very delightful when it is fine, but when your precious baggage is getting slowly soaked, it is not so good. No wonder it presented a sorry appearance when it eventually

(*Photo: D. J. Price*)

Missionaries and Bengali Christians have tea together. Mrs. Price and her baby are on the left.

reached the steamer *ghat*—soaking wet and with all the labels washed off!

The rain developed into a cyclone, and all steamers were cancelled for that day. The following day the wind dropped and the steamers started, but the Electricity Supply Company did their part by arranging a complete blackout at the very most inopportune moment!

The bad weather drove rickshaws off the road, and the one we eventually coaxed out burst its tyre.

In the end, everything got on board, and after spending the night on deck with the baggage to keep thieves away, we reached Narayanganj, where another torrential shower welcomed us. But you have to laugh at your troubles out here, or you will not last it out very long.

Whilst it is only through the grace of God that this work is possible, the first thing a missionary needs is a house in which to live. Whilst in recent times there has been a tendency to ridicule the term "mission station" as being a contradiction in terms, nevertheless the missionary needs a station at least as much as trains and buses do, without becoming immobile!

Well-defined standards

A missionary's house has to conform to certain well-defined standards if he or she is to retain a reasonable standard of health and keep cheerful to commend the Gospel to the people all around. We are not "built for" a hot climate, and need a strongly-built house with verandas and large airy rooms. The roofs are usually flat and must be thick to keep out the boiling hot sun, and torrential rain.

In the case of the house at Narayanganj, it was in an appalling state when handed back to the Mission. It has had to be extensively repaired and decorated at great cost, and furniture has had to be bought. The B.M.S. has signed the contract in faith that He will lay the burden on those whose pennies and sixpences, as well as larger amounts, help us to work for His Kingdom.

Narayanganj is a notoriously difficult place for Christian work, as indeed is any Muslim city, particularly at the present time. More and more the missionary has to take a back seat and help to support his Bengali colleagues, rather than be the leader himself.

Of course, this is really a good thing, because we always work in the knowledge that a sudden uprising of nationalism or anti-missionary feeling could speedily drive us from the country. The future of the Church will then be in the hands of the nationals themselves.

Most challenging of all is the fact that in the District, not more than thirty miles away, there are a few tiny churches, and thousands of Bengali-speaking Garos who have never heard the name of Jesus Christ, let alone the glorious Good News that He died for them. And so in His strength, we look forward to going to them.

The difficulties, however, are many. Most serious is the language problem. Having been in the country for eighteen months we are at the stage when a little knowledge is very dangerous. Eastern people in general are very sensitive, and the Bengali is no exception. A word or action to which a European might not give a second thought, can hurt them so deeply that they are permanently alienated.

To get near enough to the people to commend the Gospel to them may mean living for days and weeks in primitive, insanitary surroundings—a sacrifice of no ordinary kind. But when we think of Him who left Heaven's Glory to walk the streets of an Eastern town, and remember that souls are bought at no less a price than that of His Precious Blood, the thoughts of any sacrifice of ours fade into insignificance.

And so, as we put the Mission House in order, and slowly grind

(*continued on page 12*)

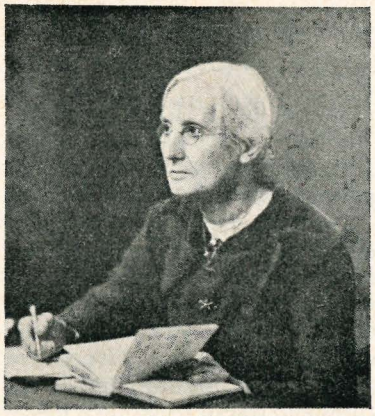
An Eminent Pioneer

Another of the pioneer missionaries of the B.M.S. has passed to her reward. On 14th October, Ellen Margaret Farrer died at the age of 94. She was the first woman doctor in the service of the Society.

Among the first women in this country to qualify in medicine, she found considerable difficulty after graduating M.B.B.S. at London in obtaining practical experience, such was the prejudice against women doctors. However, she eventually secured a hospital post, and then in 1890 offered her services to the B.M.S.

It was in November 1891 that she arrived at Bhiwani, North India. She started with a small dispensary in an Indian house—ill arranged for such work. On the first day she saw three patients, but it was a month before the first one could be persuaded to stay at the dispensary for treatment.

The first operation was performed in an open courtyard on a small boy of ten. An inopportune dust-storm blew up, which made aseptic precautions useless, but despite this the operation was a success, and a firm foothold was gained in the confidence of the people. Gradually, by her careful, thorough, and painstaking service she was able to overcome the apathy of the men and the superstition of the women.



Dr. Ellen Farrer

Eventually a hospital was built outside the town and had subsequently to be twice enlarged. In 1923 a new hospital was built and named the Farrer Hospital.

For forty-two years, until her retirement in 1933, she worked tirelessly, healing, teaching, training and administering. She was for some five or six years Secretary of the Women's Medical Association of India.

Twice the Government showed its recognition of her contribution to the welfare of Indian people by bestowing on her first the Kaiser-i-Hind Silver Medal and later the Gold Medal of the same order.

Trial by Poison held again in Congo Villages

Our missionaries in the Lower River region of Belgian Congo are greatly disturbed by the recent increase in witchcraft.

Trial by poison has been revived, with fatal consequences in several places. Church members have suffered physical violence and the destruction of their property because they have resisted attempts by their families to force them to take part in witchcraft ceremonies.

Unfortunately, in a large area of widely scattered villages and some 1,700 church members, there is only one ordained pastor. It is not at all easy, in the circumstances, to maintain an inspired and instructed church.

Pan-African Youth Conference

African Baptaist young people from eight different countries held their first Pan-African Baptist Youth Conference at Iwo, Nigeria.

Evangelism, Christian recreation, Sunday observance, and racial problems were among primary items of discussion.

Enter the Snake!

In the Lingungu area there is a snake which will eat chickens whole. Its bite is fatal to human beings.

Twice recently, when Mr. and Mrs. Jell have gone to feed their chickens, they have found one of these snakes about to attack. However, one of the houseboys did battle with it and was pleased to kill it. Snakes are one of the main sources of meat for Africans there.

On one occasion the Jells had just finished their evening prayers when a large snake started to slide in through the front door.

Call to Prayer

Once again the Society and the Baptist Union will be calling the churches to prayer during the first week in March.

This week of prayer for the denomination is fixed in relation to the end of the B.M.S. financial year (31st March) and the day of the simultaneous collections for the Home Work Fund. Prayer cards and other material will be distributed later to the churches.

It is hoped that now Secretaries of churches and auxiliaries will note the date and make provision for adequate observance of this week in their plans for 1960.

New Field Secretary

At its last meeting the General Committee of the B.M.S. appointed Rev. R. C. Cowling, B.A., B.D., Field Secretary for India.

Mr. Cowling has since 1954 been serving in a similar capacity in Ceylon. Previous to that he had twenty-two years experience in North India (at Patna, Gaya, Monghyr, Palwal and Delhi), interrupted by four years with the Indian army.

Budget for 1960

A budget of £363,913 has been approved for the year 1960-61. This exceeds the present budget of £351,777 by £12,136.

Most of the increase is in consequence of a long overdue rise in the allowances paid to missionaries.

The Centenary of our China Mission (II)

In our last issue Dr. Williamson described the beginning of the work in 1860. *Here he continues the story.*

By H. R. WILLIAMSON

Missionaries of other Societies, including the American Southern Baptists were already at work in the area, and friendly relations were soon established and co-operation begun. But the times were still unpropitious and conditions hard and perilous in the extreme. Bandits roamed at will through the countryside, and at times threatened to attack Chefoo itself. Two missionaries were murdered by them as they pleaded with the bandit leaders to spare the city.

Cholera, one of China's periodic scourges, ravaged the area, "making the whole district" as Hall wrote in 1862, "like the chamber of death with graves everywhere". He himself laboured with great devotion to stem the scourge, and received special commendation from the British consul for his work. But sad to relate, on 22nd July, 1862, he himself, at the early age of 29, fell victim to the disease, and his little child as well. Four missionaries and five of their children died in that particular epidemic.

Reinforcements sent

Meanwhile Kloekers, whose wife had died in Shanghai two years before, during the investment of the city by the T'ai-P'ings, arrived in Chefoo just a week before Hall's death. Mrs. Hall had to return to England, and Kloekers was left alone for a while at Chefoo. However, he was soon joined by the six recruits for which appeal had been made at home, and by early 1865, the Rev. and Mrs. F. Laughton, the Rev. and Mrs. W. H. McMechan, and the Rev. and Mrs. E. F. Kingdon had joined him.

All these laboured with courage, enterprise and perseverance in living and working conditions which exposed them to peril and constant strain. Preaching in the city, itinerating in the country around, distributing the Scriptures and tracts, using such medical knowledge as they had to heal the sick, they had succeeded by 1869 with the help of God, in baptizing thirty-five Chinese, and establishing three small churches at Chefoo, Tsungchia and Hanchiao.

Sound policy

And, thanks very largely to the work of Laughton, the work though so small was begun on the soundest lines of policy, self-support being inculcated, a Chinese pastor being appointed, and every effort made to create an indigenous church.

But also the strain of all this exacted a heavy toll, and our small missionary staff suffered grievous losses. The McMechans and Kloekers had to return home in 1865, and the Kingdons in 1867, all because of ill-health, and Laughton himself was far from well.

Small wonder then, that the Home Committee in June 1867 appointed a special committee of inquiry to consider whether the China mission should be abandoned or extended. Fortunately they decided to continue! And what is particularly important, they were led by God to choose and send out Timothy Richard, one of the greatest servants of Christ ever to work in China, as colleague to the Laughtons. He arrived in Chefoo late February 1870. But shortly afterwards, on 21st June of that year, Laughton, who had proved himself to be an exemplary missionary, succumbed to his persistent ill-health. Mrs. Laughton had perforce to return home, and that left Timothy Richard, or Lee-Tee-Mo-T'ai as he later came to be known throughout the length and breadth of China, the sole representative of the B.M.S.

At the end of 1870, however, he was joined by Dr. William Brown, the first B.M.S. medical missionary to China, who until his regretted resignation in April 1874, set in practical and enterprising fashion the general pattern of all our later medical work, healing in hospital, itineration in the district, always accompanied by preaching the Word; translation of medical books and the training of four Chinese as medical assistants.

Many experiments

Meanwhile, Timothy Richard busied himself with a multitude and variety of missionary experiments, including the giving of scientific lectures; street-chapel preaching; widespread itineration; journeying to Korea and Manchuria; paying visits to religiously minded individuals of other faiths, including Buddhists, Moslems and Taoists, distributing special literature to candidates for the official examinations, and spying out the Shantung hinterland with a view to finding a strategic centre for

(Continued on page 11)

The Trials of a Missionary Farmer (II)

By JOHN T. SMITH

In his previous article Mr. Smith wrote of the difficulties experienced in blasting a well. After several set-backs he went off in search of some competent well-blasters who could finish the job.

EVENTUALLY we tracked down the man who was the head of a gang of four who were actually working on contract for the dam authorities in blasting the dry river bed. They were almost prepared to leave and come to work for us. We talked for a very long time with this fellow outside his wee hut, and in a very professional way even got around to discussing technical details, as to the materials used and so on. He could even show me some of the stuff they used if I was interested. He didn't know its name but it was powerful stuff.

He sent his wife indoors to fetch it. She came out with a scruffy canvas shopping bag and for my inspection he fished out a couple of sticks of gelignite. Then he rummaged again and produced a small tin full of detonaters, and as it was dark he told his wife to bring the matches so I could see properly!!!

A terrifying thought

You may imagine that I quickly convinced him that I could see very well in the dark! Afterwards I had the terrible thought that he probably kept the whole lot near his fireplace to keep it dry! Perhaps it was a good thing he could not come to Diptipur after all.

They were only Oriya folk. The people I was really looking for were Madrasis, from South India. They are renowned for their skill in blasting and masses of them came for work on the dam, I am told. They are so famous that the term Madrasi is almost synonymous with blaster. But I found them just like the Scarlet Pimpernel, i.e. I did not find them.

Wherever I went I was told they had just left. Everyone knew them and where they had gone to but no one could show me. I motored over two hundred miles and even went downstream to where the second power station of the Hirakud project is under construction, which I had by that time come to picture as the home of all Madrasi blasters. But there was not a solitary one. Just about exhausted I set off for home.

The last straw

Halfway there I stopped at Bargarh for a rest. I had settled it that the term Madrasi could also be synonymous with myth and was convinced that they did not exist.

There was just one straw to be clutched at yet. Nearby lived a contractor. I went to see him with the local pastor. Yes, of course, he could help. Why had not we come to him before? By that week-end at the very latest he would send us two—Madrasi! Well, of course, they have never come. How could they?

So our well is 30 feet deep and useless, and it will stay that way till after the rains. It needs to be at least 40 feet to be any good and none of the local people will go near the job after what has happened. It means that we will not be able to plant any fruit trees this year and we will have to limit ourselves in what we grow in the rains.

It has upset our plans certainly but no doubt God's plans are not so easily put out. Soon after the accident we were reading in Proverbs 16 and noted especially the last verse, "The lot is cast into the lap, but the whole disposing thereof is of the Lord". Some things may appear to us as the happenings of pure chance, but we know that God has allowed for them all in His plan. So we rest in the Lord and wait patiently for Him and the outworking of His perfect will.

At the recent meeting of our Church Council Executive we acquired a pair of committees. One is the local advisory body made up of experienced cultivators and the other is a policy committee comprised chiefly of church leaders. We asked for the former but the latter has just happened as the result of our many efforts to discover the opinion of the Church as a whole on our general policy, in the light of increasing government activity in agriculture and of other factors.

Partners in obedience

The missionary of today, if he has been properly prepared, comes out expecting to work in partnership with the church. But it is not always easy to do it. So often the Church is only too ready and pleased to let the missionary dictate policy. After all it is very easy to acquiesce in that way, though it is certainly fatal to the development of a healthy church.

For this reason we are very grateful for the appointment of these committees and see it as another sign that the Church in Orissa is taking its responsibilities seriously.

A lorry laden with palm fruit travelling through the Congo forest.

Girls' School Looks for New Headmistress

The boarding school at Salamatpur, East Punjab, India, has a serious problem to face this year. Who will become headmistress?

Miss Kathleen Lewis, who went there in 1951, has had to return home to look after her aged parents. Miss Jenny Robb, who went there from Delhi to take over, is due to retire.

Every effort is being made to find an Indian headmistress, but a rural school is not so attractive as the city schools to most Indian women with the right qualifications.

Salamatpur began as a home for women, then became mainly an orphanage, but of recent years has been a Christian boarding school with a "rural basis".

It is beautifully situated outside the town just beyond the mission hospital. Attached to it is a small farm—fields, a cow and a calf. The last are used not only for ploughing but for bringing drinking water two or three times a day from a well almost two miles distant. The water from the well on the compound is very brackish.

The school buildings are sheds rather than rooms; but there is a simple and beautiful chapel with sides open to the weather and a window in the shape of a cross at one end.

There are fewer than a hundred children in the school so classes are smaller. But four teachers have to look after eight classes—no easy task as most of them have had only a very elementary training.

While the premises are better than they have ever been before they are still far from adequate. For instance, the teachers and the two women servants have to live right in the midst of the girls, which is not fair to them and creates problems for the hostel.

Plans are now ready for the new teachers' and servants' quarters, but the money is not yet forthcoming.

Japanese Missionaries

The first Japanese missionaries to South America, their salaries paid by Swiss Methodists, are now working in the Okinawan colony in Eastern Bolivia. They are the Rev. Katsumu Yamahata and his wife.

Mission Lorr Twice on

Sleeping accommodation can be a problem on journeys through the Congo forest.

Recently Rev. Leslie and Mrs. Jell went from Lingungu to Upoto in the three-ton lorry to collect material and equipment for the B.M.S. builder, Mr. Ray Bridges. The distance was about 315 miles. Two rivers had to be crossed by ferry.

The journey was completed in two days and involved about twenty hours of driving.

But it was very different on the return journey with a heavy load. It was necessary, on account of the poor roads, to travel slowly and with the greatest of caution. Mr. and Mrs. Bridges with their seven-months old baby, Robert, followed in another three-ton lorry, also fully laden.

On the first night they had all to sleep in a half-built African shop. They were able to gain admission when they had tipped the sentry well.

The next day, owing to heavy rain in the night, the roads were even worse than ever. The lorries slithered all over the place. After

Christian Lose Ground i

A warning that Christianity is still losing ground in Central Africa, despite the apparent success of Protestant missionary activity, has been sounded by Dr. Robert G. Nelson, missions executive of the International Convention of Christian Churches (Disciples of Christ).

He told a meeting at Dallas, Texas, that the work is failing to keep pace with "the growing potential".

While all Protestant groups are growing very rapidly in the regions south of the Sahara, he said, "Protestant churches are not tooled up with sufficient finances and personnel to meet the challenges of

Breaks Down
ne Journey

one long hill, Mr. Jell's lorry gave up the struggle and spluttered to a stop. The "big-end" had gone.

After a search a garage was discovered on a Unilever Plantation. The mechanics there offered to repair the engine, and allowed the missionaries to use the company house while the job was done. It took three days. They had no spares and so could only do temporary repairs.

Unfortunately the lorry broke down again after travelling only three miles. Mr. Bridges tried to tow with his lorry, but the wire rope snapped in two. It became obvious that the two laden lorries would never reach Lingungu, so Mr. Bridges went on with his and promised to return in two or three days time with an empty lorry.

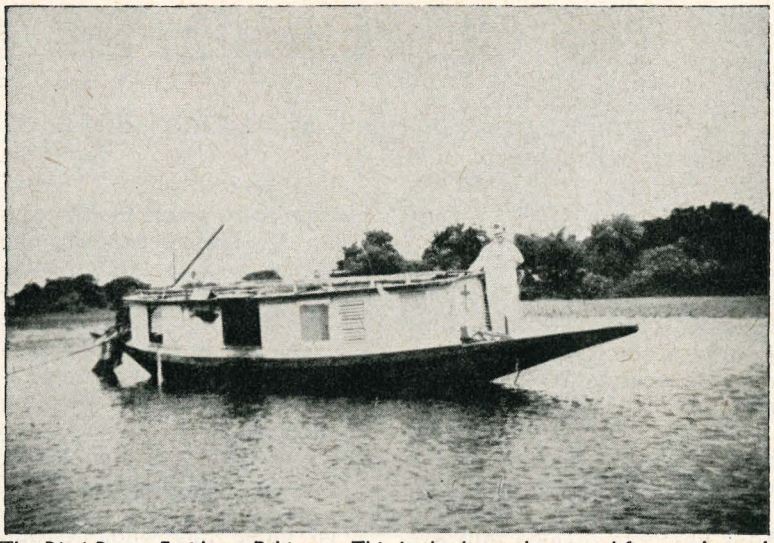
Nearby was a village where the Unevangelized Fields Mission was at work. Their African teacher offered to share his hut with the Jells. Soon after they arrived the local chief and his wife came along and also wanted a room.

However, they all managed to squeeze into the mud hut and they were even able to find a little privacy for sleeping.

lissions Still
Central Africa

rapid social change". Further, he said, they have used out-dated missionary approaches and have failed to take into account the problems posed by increases in population.

Dr. Nelson, who has spent eleven months touring missions in Africa, suggested that the only way Christianity can reach the African masses is through their leaders. "I know that this concept is in conflict with the view of many church leaders," he said, "but in the present political atmosphere we will have to move more rapidly if we are to seize the opportunities to give guidance." Recent events in Congo give point to his remarks.



The *Dipti Dut* at Faridpur, Pakistan. This is the house-boat used for men's work

Houseboats Used for District Evangelism

On the Norfolk Broads, on the Thames and other large rivers, houseboats are growing in popularity and providing many families with enjoyable and not too expensive holidays.

In East Pakistan, where for so great a part of the year so much land is under water, and where there is an extensive system of rivers and streams, houseboats are used for the more serious business of travelling from place to place. Especially are they useful to missionaries, pastors and evangelists for the purpose of touring the small and scattered villages.

At Santi Kutir there is a houseboat set apart for Women's Work, known as the *Santi Dut*. It has a flat-bottomed hull with a superstructure of two cabins. In these are accommodated the boatmen and the evangelists. The middle portion is used for cooking.

The size of the cabin does not permit the evangelist to stand, even when the floorboards are removed for luggage. But she can lie across it. A square table is provided, but this becomes part of the floor when two evangelists have to share the one cabin.

Before setting out on a journey the boat is provisioned with rice, vegetables, vinegar, bread, powdered milk, and a good quantity of boiled water (to drink river water would be too risky). Sometimes the missionary takes additional luxuries such as jam, sugar, a tin of butter, and some condensed milk (a great reviver when the heat and too much water make for loss of energy).

After the rains the countryside is a vivid green. Along the banks of the streams are rice fields and jute fields with occasional plantations of banana trees and coconut palms. The stream may be quite busy with other craft, some as large as the houseboat with unswept bows and sterns and great oars as rudders, others smaller, such as *dinghies* and *chaya noakas*. The former are long-pointed rowing boats, the latter larger boats with a round bamboo cover for shade.

Another Record

Mrs. E. M. Beale last year resigned from the post of missionary secretary of the Andover Baptist Church, after serving in that capacity for 63 years.

The Churches in the Kond Hills

By BARBARA BOAL

ONE blustery day in August about eighty Kui men and a sprinkling of women gathered for the twice-yearly Working Council of the Kond Hills District Church Union. Each member church has its elected representative.

One of the most interesting items at these meetings is the report of each Group Secretary. The whole area of the Kond Hills has been divided into five groups, each with its own officers and regular Group meetings of member-churches which are within easy walking distance of one another. (Kui walking distance, not western! i.e., there may be a dozen or more miles between them, with a jungle-clad mountain thrown in.)

Some of the remarks of two of the Group secretaries, one from a flourishing Group and one not so flourishing, will perhaps give you an idea of the joys and problems of these churches.

Inaccessible country

The first Group is in the wildest and most inaccessible country. Two years ago there were thirteen churches in it: now there are twenty-one. Also additional groups of "Learners" in quite a number of new villages are preparing for baptism and church membership and planning to build their churches.

The report stated that there were 669 such learners beyond this stage of preliminary inquiry.

In some places Roman Catholics are attempting to confuse these people; in other places the desperate fear of reprisals by the now neglected spirits is causing non-Christian members of the villages to persecute their newly-believing villagers unmercifully. Particularly is this the case where bereavement, illness, or mishap has given them an opening, as, for instance, the particularly bad epidemic of smallpox which is now sweeping through the area.

Further into the wilds

To guide this whole Group there have been one half-time and three full-time pastors, and one of the latter has now been transferred to another Group. Hence the Group Secretary put in a heartfelt appeal for further pastoral help.

The half-time Pastor (who gives all his zeal and far more than half his time to the work) has moved out even further into the wilds, on the edge of the Group, at the urgent request of the non-Christian Konds there. It is an area where no Protestant missionary work has ever been done, and now, in response to Pastor Khasi's going, 150 households are seriously learning. (That was two months' harvest. The number is probably much greater now.)

A Kui girl

There was no pastor to take Khasi's place in the circuit of "older" churches he vacated—churches between one and eight years old—and there is no hope of one until a Kui student finishes his training in the United Theological College in Cuttack next Christmas. However, four deacons of these "older" churches stood up undismayed to announce their intention of holding the fort; in fact, they had been holding it for the past two months, though by western standards they would be counted as only semi-literate. The keenness in this area both to learn and to share learning leaves one breathless but thankful-hearted.

Led by laymen

The report continued that most church services are led by laymen. These men gather together one day per month when the two full-time pastors instruct them in Bible knowledge and the conduct of worship. (Both extremely necessary.)

Bi-monthly classes for women had been held too, led by the pastors' wives and women missionaries. These classes were held at two village centres in that Group and were attended by up to a hundred women, many of whom cooked the family's meal, cheerfully walked perhaps eight miles with their baby on their hip, attended the three-hour class and walked back to cook the evening meal. The class programme included Bible study, teaching of reading and village health.

Christians gathering around their chapel in the Kond Hills.

An energetic but very successful three-day residential "school" for teen-age girls had also been held on similar lines, when the male members of the host-church dug cooking trenches and for four days gave up their valuable working time to cook great cauldrons of rice and curry for all.

The report closed with an account of the churches' giving. Money is not easily come by in this area where even the next meal is often problematic, yet in a number of villages, hens and fruit trees have been "set aside for the Lord", all produce from them being sold and the proceeds handed to the church; and two rather richer men had given one of their rice fields which they, of course, with their families would plough, plant and reap "for the Lord".

Uncrossable rivers

The picture shown by the other Group Secretary's report is not so bright. There is the same local set-up—this time of twelve churches with three full-time pastors—yet not the same keenness. The two great difficulties are the lack of lay leaders in this Group, and the fact that during the five "rain" months, the two rivers dissecting this Group swell to uncrossable proportions. This naturally has a direct result on the spiritual state of the church, especially as the great majority of church members are unable to read the Bible for themselves. The pastor-led monthly class for lay preachers was discontinued during the ploughing and planting season as the laymen are too poor even to take one day off their work to attend it. (This will have been resumed now.)

The whole question of the churches' giving is also a cause for concern. The tremendous temptation to Church Treasurers who are living below poverty level and have five or six children to feed, is to hold on to the church collections without handing them over to the Union Treasurer in the usual way. Finally, unsatisfactory relations were reported with the two non-Kui churches in this Group. These are both settlements of more highly educated plains people working in Government posts for the administration of this Kui tribal area. The difficulties, both real and imaginary, are many when two such totally different races are living cheek by jowl.

These are the best and worst of the five Group reports on the half year's work. They are a real call to prayer, but there is in them so much for which we can rejoice and be glad.

The Centenary of our China Mission (II)

(*Continued from page 6*)

future operations. This he succeeded in doing, and in January 1875, having entrusted the local Baptist church of some fifty members to another Mission, he ventured alone into the largely unknown interior, to found the first inland station of the B.M.S. at Ch'ing-Chou-Fu.

This then forms the end of one chapter in our B.M.S. history in China, and the beginning of another, which is probably better known.

The Diary of Joan and John (I)

This diary of two young missionaries on their first term of service will help readers to understand some of the present problems. It is based on actual events and real experiences.

Saturday, 2nd

WE returned today from our hill holiday, feeling much refreshed. That cooler air and early morning "nip" certainly was appreciated! There has been plenty of time for relaxation, reading, prayerful consideration of our task here, and for fellowship with other missionaries and Christians on the hill station.

As we came back this afternoon we looked out once more over those lovely views, with the plains stretching out for miles into the distance—a patchwork of light and shade; of paddy fields, water tanks, villages, hillocks and interlacing roads. It is good to be home once more, with all the opportunities for evangelism among the people of Rotara, whom we have now come to love.

Sunday, 10th

The long awaited baptismal service this morning was a memorable occasion. For the last four days we have been busy filling the baptistery. The water only runs for a few hours each morning, and we have to feed the water from the school tap through split bamboos across the playground, down a steep cliff and then into the church through a back window! The water will have to be emptied by hand on Monday, too!

Last evening we had a praise and testimony meeting for the candidates, led by Daniel the young church pastor. When one realizes the strength and ties of the old religion, it seems almost incredible that these fourteen people should have turned to follow Christ. Incredible, yes—but for the fact that it is God Who has acted in their lives, and saved them by His grace. We do hope that the folks at home are remembering our prayer requests, and are bearing these young believers up in prayer. Satan will be seeking to trap them and tempt them at every step of their new lives.

Friday, 15th

Very hot today; the perspiration just ran down our faces as we simply sat this afternoon. John has been able to put in more time on language study, with not so many other items to which to attend. It is these "odd" quarters and halves of an hour which cause the mornings to speed by.

Having grasped Tagalog to some extent, we are now studying Asaho, the other language spoken by the people of this district. These early stages demand long hours of perseverance, mastering the new letters, sounds and elements of grammar.

Monday, 23rd

John had to stay in all day, as the rash on his leg became very inflamed and troublesome. However, this meant more time for language study! Joan has been busy, as usual, looking after Timothy, our little son, who, at seven months, is enjoying sitting up for longer sessions each day. Strange how babies like to throw things overboard; however it is good exercise for our back muscles!

Thursday, 28th

We had Young People's Fellowship this evening with the Christian girls at the school. The Bible memory work is going well, and this evening we had John 10:9, 11: "I am the door . . ." and "I am the good Shepherd . . ." We explained these verses to them in the closing talk, praying that each girl may truly enter in through salvation's door and come to know the Good Shepherd personally for themselves.

We hear that C, the senior girl, has asked for baptism; this is something for which we thank God, especially as these girls will make up the Baptist Church of tomorrow.

Saturday, 30th

One of the main centres of Satan's attack on the life of a missionary is his prayer life. Let the missionary read, study, advise, plan, prepare sermons, evangelize, anything but pray! For when our prayer lives become attenuated, so does the spiritual power operative through our own lives for the spiritual battle in which we are engaged.

We are so thankful that the Lord is teaching us this, and enabling us to drop other things in order to give ourselves to prayer during the day. The rain has been pouring down in torrents for most of today! We usually join with Daniel for a time of prayer on Saturday evenings, so we asked the Lord for showers of blessing to fall on the services of tomorrow.

(*to be continued*)

Re-opening a Mission Station

(*Continued from page 4*)

our way through dull Bengali text-books, will you please pray that He Who brought us here, and gave us so many opportunities, may sustain us for His Glory, and use us in His service.

Disaster Smites Japan

Further details have now been received of the disastrous typhoon which struck Japan last September. It has been referred to as the typhoon "Vera".

The typhoon in 1873 was regarded as the most powerful known, but the typhoon "Murata" of 1934 had been called the worst because of its record death toll of 2,702. The typhoon "Vera" swept through one of Japan's densest areas, flooding Nagoya and neighbouring areas, stopping all transportation and supply of electricity, and disrupting communications.

The typhoon swept to the north and affected nearly four-fifths of the nation. 3,945 deaths have been reported and there are 1,741 people missing; 12,736 have been injured and over a million and a third of the people have suffered loss of one kind or another.

Inspection teams associated with the Christian community speedily visited the area involved, and aid was quickly forthcoming from abroad.

It is said that the most recent investigation disclosed even more considerable damage than had at first been reported, and large numbers of people had to be evacuated from their homes. It is estimated that within the typhoon area over 32,000 houses were demolished, an additional 88,000 damaged and over 400,000 flooded.

Disease became rampant, dysentery was widespread, gas gangrene and tetanus cases increased, and both diphtheria and scarlet fever appeared.

Industrial concerns suffered considerable damage and they face a very heavy loss. Further, it is estimated that about 150,000 tons of rice was lost. In Aichi the orange and persimmon areas were devastated, and there have been heavy losses in the areas devoted to the cultivation of oranges and apples.

It is reported that one church was almost obliterated, four very seriously damaged and forty-five others sustained varying amounts of damage.

The National Christian Council sent an inspection team to the area and it will make concrete plans for using the aid which is being received.

The Christian Faith Simply Explained

Two new volumes in the "Key-Books" series have recently been published by the Lutterworth Press.

It will be recalled that these books are intended to be short, simple books on the Christian Faith written first in English, within a vocabulary known by those readers whose mother-tongue is not English, and then to be translated into other languages. It is hoped that they will meet the needs of pastors and teachers throughout the world.

The first of the two is *Letters to a Friend* (2) by Jim Sutton, who served with the B.M.S. in China and Malaya. It continues the correspondence of the previous book, *Letters to a Friend* (1), and deals with the subjects of Bible Study, the Sacraments, Witness, Service, and Stewardship.

It should prove helpful to young Christians in Britain, but will hardly succeed in translation. It assumes the British environment and uses terms and allusions which have significance only for British readers.

Of quite another kind is *God and Man* by Merfyn Temple, sub-titled "A Simple Guide to the Christian Faith". This represents a real attempt to express Christian doctrine in very simple concrete terms which will be understood by African readers. In translation it should appeal to Christians all over the world. Young people in this country will be grateful for it: and all teachers will find it interesting in its approach and method.

The books are sold at 2s. each.

A Book of Sermons

Collections of sermons are not published so frequently now as once they were, probably because there is not so much interest in preaching, and the standards of preaching have declined.

The Sunday Times, however, has ventured to publish *The Little Book of Sermons* (6s.) containing fifty-two brief sermons, contributed in roughly equal number by Sidney M. Berry (Congregationalist), G. W. Butterworth (Anglican), M. C. D'Arcy (Roman Catholic) and W. E. Sangster (Methodist).

All the sermons have appeared in *The Sunday Times* and are, more strictly speaking, essays rather than sermons, intended to be read rather than heard.

The discerning reader will be struck by an interesting feature of the collection. The ablest sermons, dealing positively with the great themes of the Gospel, are those of the Roman Catholic contributor. The popular Free Church preachers seem to be concerned mainly with incidentals.

More Than a Prophet

In *More Than a Prophet* (Peter Davies, 16s.) Rev. Brian Hession has told the story of Jesus in modern English in the hope of reaching the man-in-the-street and especially those who have read other books. Whether he succeeds or not remains to be seen.

The story is written throughout in the present tense which conveys the impression of a film scenario rather than an historical narrative. But what is more serious, the awe and wonder of the story seems to have disappeared.

How difficult it is to improve on the compressed narrative of the Gospel writers who leave so much to the imagination.

The book is beautifully produced and illustrated with photographs taken during the production of religious films with which the author has been associated.

Birth

On 8th July, 1959, to Rev. D. W. F. and Mrs. Jelleyman, of Calabar College, a daughter Catherine Mary.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar

AT the beginning of a New Year we are remembering in prayer the Officers of the Society, the responsibilities they have and the decisions they have to make during the year. Also at home we remember the Annual Communion Offering for Widows and Orphans of Missionaries.

Brazil

Our thoughts are turned abroad to our newest field—Brazil. During 1959 the Church at Cianorte (the first Baptist Church in Brazil under the auspices of the B.M.S.) celebrated its second anniversary.

At the stone-laying service over 350 people were present and the church now has over £500 to start building a new church. We pray for the work and witness of this church, and for all who come into contact with it.

We remember also Rev. A. and Mrs. Brunton Scott, who have recently gone to Brazil for their first term of missionary service, and who will be for a time studying in the Campinas Language School.

Angola

Remembering Angola, our thoughts turn to the medical work there, and to the building of the new hospital at Quibocolo. We pray for the planning and building of the hospital, and for the people who will go there, that they may be healed not only physically, but spiritually also. This leads us on to pray for all our missionaries there.

We remember also the work being done at San Salvador, our first Congo station. There we have schools, a hospital and a church, all of which are flourishing. Endeavour is made to keep the church and the school closely related; and the increase in baptized young men and senior boys gives hope for future candidates for theological training at Calambata.

Bembe also has a school and a dispensary, and our prayers are asked for the work and staff there.

ACKNOWLEDGEMENTS

(To 16th November, 1959)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "William", 10s.; Anon., Bermuda, £10; Anon., £1.

Angola Hospital: Anon., £5;

Medical Fund: Anon., 5s.; M.S.G., £5; T.I.M., for leper children, £1; Anon., Newcastle, 3s.

Gift Week: Anon., Wimbledon, 2s. 6d.; Anon., £4; Anon., Hereford, £1; Anon., £1; Anon., 10s.; Anon,. R.A.F., Locking, £5; A member of Dublin St. Church, Edinburgh, £2; M.R.W., 10s.; Anon., £2 2s.; Anon., £10; Anon., Roade, 10s.; Anon., Horsham, £5; Anon., Birmingham, £1.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
October				
21	J. O. Butterfield	29	4	1
23	Sir E. Wood (Medical £4 0s. 5d.)	8	0	11
28	Miss J. S. Day	642	8	3
28	T. Day	4,320	16	7
29	Miss E. M. Hollings	151	3	1
30	Rev. P. N. Bushill	100	0	0
November				
2	Miss H. A. C. Revill-Johnson (Medical £28 6s. 8d.)	42	10	0
2	Miss S. A. Holt	17	0	0
5	Miss M. M. Hislop (Medical)	250	0	0
5	W. D. Hield	100	0	0
11	Miss M. Goode	94	13	6
11	Mrs. Wilden	20	0	0
13	Mrs. A. Howship	50	0	0
16	Miss M. Kelly	395	13	10

At the unveiling of the plaque on the cottage where Thomas Lewis was born at Pontyfenni, Carmarthenshire. *Left to right;* Rev. M. J. Williams (Secretary, Welsh Baptist Union); Mr. T. J. Evans (Appeal Treasurer); Rev. W. T. Lloyd-Williams, Dr. H. H. Rowley; Rev. E. J. Williams (Chairman, Welsh Committee), Pastor André Dioko, Miss Ruth Page, Miss Margaret Williams, Rev. E. Holmes.

Key Books

Already, with only four titles published, this new series has met with outstanding success. *Key Books* have been acclaimed as the books vital to missionary work. Short, simply written and well produced they present the Christian doctrine and the message of the Gospel in relation to today's problems. Recognizable from their distinct cover design and priced at only 2/- per copy they can be obtained through bookshops or direct from the publishers.

1. **Scientists Look at the Bible**
   by Robert L. F. Boyd and others

2. **Letters to a Friend on living the Christian Life (Part I)** *by Jim Sutton*

3. **Letters to a Friend on living the Christian Life (Part II)** *by Jim Sutton*

4. **God and Man** *by Merfyn M. Temple (N. Rhodesia)*

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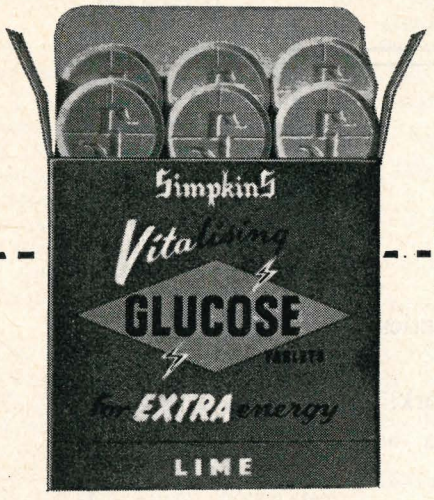

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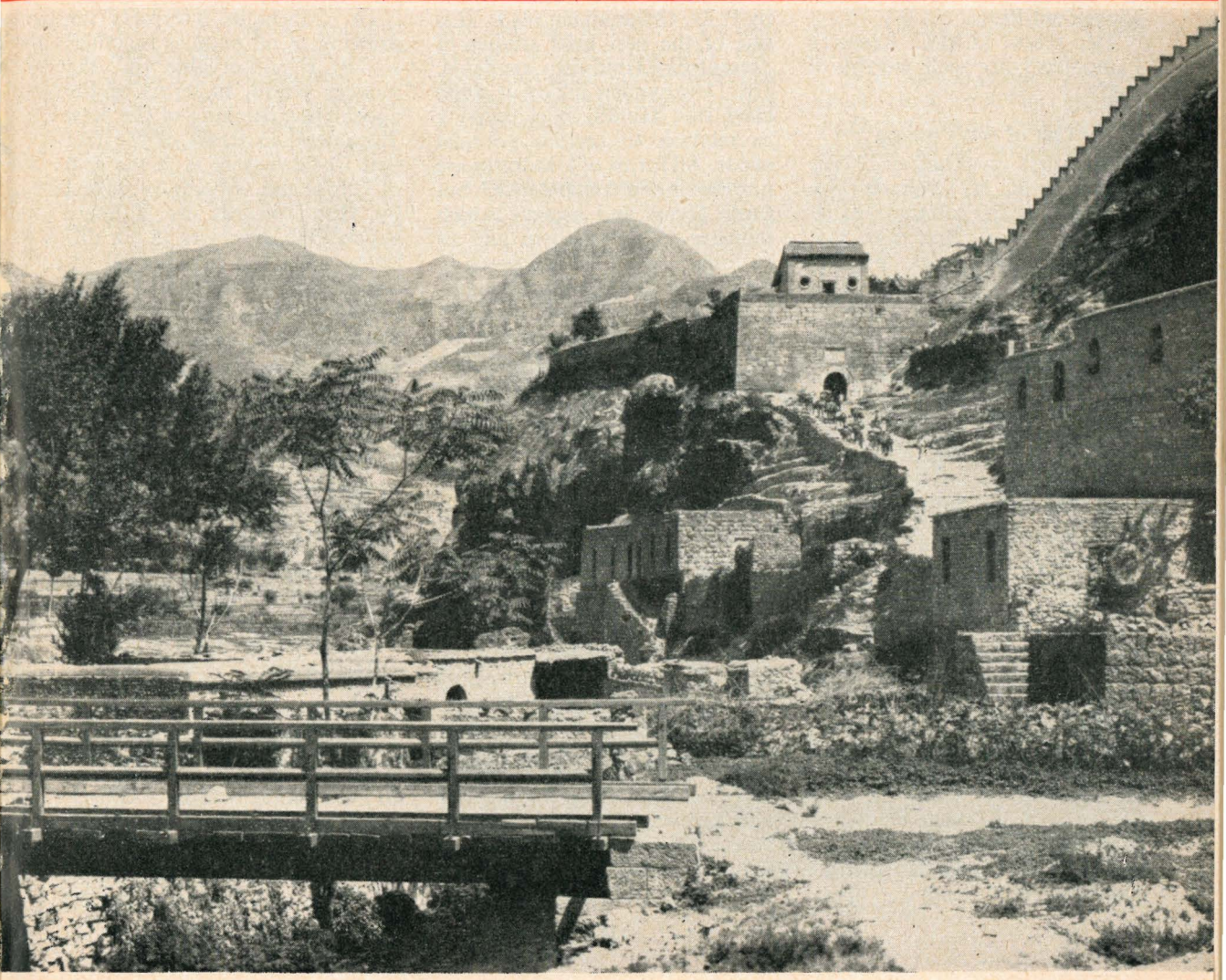
FEBRUARY 1960

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



The Great Wall of China at the gateway to the Shansi Province (*Photo: H. R Williamson*)

Rethinking Missionary Policy

THE rapid changes in relations between the older nations of the west and the younger nations of the east, between "white" and "coloured", between churches and missions, and the revival of ancient religions are stimulating thought and discussion among Christians on missionary policy. How can the churches, in their missionary outreach, adapt themselves to the needs of the hour?

A number of significant books and pamphlets have recently been published, some of the best of them by the Student Christian Movement Press.

Two recent "I.M.C. Research Pamphlets" are well worthy of study.

Out of every nation

The first is *Out of Every Nation* by R. K. Orchard (5s.). Its theme is the internationalizing of missions; that is to say, the author discusses whether there is need to make Christian missionary operations more international in their organization and, if so, by what means this is to be done.

It is claimed that the rise of nationalism has led to many in the younger churches thinking of missions as being in some sense national in origin and purpose. Certainly this charge is made by those antagonistic to the Christian faith. Moreover the younger churches, as they grow to maturity and in responsibility, increasingly desire to play their part in the world mission of the Church.

One of the resolutions adopted at the Willingen Conference in 1952 reads: "The I.M.C., in consultation with its member councils, should explore the possibility of the formation of international, inter-racial and interdenominational teams. These should be composed of missionaries from both the younger and older churches, to work on new strategic frontiers or in pioneer activities, supported by interested boards, societies, and churches."

Mr. Orchard carefully reviews the attempts made since Edinburgh 1910 to secure international co-operation in missions, considers the underlying issues, and then states a number of questions which need thorough examination.

The other pamphlet is *The Gospel and Renascent Hinduism* by P. D. Devananden (4s.). It is one of the best brief studies of present-day Hinduism available. Dr. Devananden makes it quite clear that Hinduism is reviving in relation to certain political needs. All forms of Hinduism are not having a renaissance, but those forms and aspects which minister to nationalism and to national unity. He discusses, in the light of views held by thoughtful Hindus, what Christian evangelism in India ought to be, and considers how far Christians and Hindus can co-operate in service to the nation.

The broken West

In the series, "Studies in Ministry and Worship", is a symposium edited by Charles C. West and David M. Paton on *The Missionary Church in East and West*. It consists of papers originally read at a conference of pastors and missionaries meeting at the Ecumenical Institute at Bossey, Switzerland. The contributors are Charles C. West (U.S.A.), Marlies Cremer (Germany), T. Sikombring (Sumatra), David Paton (Britain), A. Th. van Leeuwen (Holland), J. E. Lesslie Newbigin (Britain), J. Blauw (Holland) and H. R. Weber (Switzerland).

The paper by Fraulein Marlies Cremer is fascinating. Her subject is "The Broken West". She writes of the collapse of Germany and the consequent frustration and disillusionment as one who was herself a Nazi.

But the two most significant contributions are those of Dr. Newbigin on "The Gathering Up of History in Christ" and Dr. J. Blauw, Secretary of the Dutch Council of Missionary Societies on "The Mission of the People of God".

In the grip of Christ

Dr. Newbigin interprets the drawing of all peoples together, which is observable in the modern world, in terms of the apocalyptic teaching of the New Testament, in terms of the fact that world history is in the grip of Christ and is being propelled by Him towards its ultimate issues. He expresses in six different ways the paradoxical interpretation of the world which he discovers in the New Testament:

1. The world belongs to Christ and yet is in the power of the Devil.
2. He has come not to judge but to save the world, and yet His coming is the judgment of this world.
3. He came to gather all into one, and yet His coming provokes the hatred of the world which hates Him and His disciples.
4. Christ calls all people out of the world, but He sends people into the world.
5. This people which is chosen out of the world is at the same time judged by the world for its apostasy.

(continued on page 20)

False Prophets Disturb the Churches and Cause Trouble

By MILLICENT B. SALMON

SINCE the first week in July, all over this vast area, we have been holding the Annual Matondo Thanksgiving meetings.

Loaded up with our bedding and cooking gear and the rest of the gifts from the tea chests, we have journeyed all through the frontier towns. We have left the lorry in a convenient village and climbed the precipitous paths to the villages perched high on the mountain sides and hilltops.

Whilst there was much to encourage us, it has been the saddest experience of our Congo careers. The whole of our area is troubled by false prophets who are going round the villages giving strange teaching and persuading the people to bring out their fetishes.

Trees cut down

One, an ex-schoolboy from Kibentele, who himself used fetishes to help him to pass his exams, is telling the people that their trees are bewitched. In many villages we arrived shortly after he had persuaded the people to cut down their orange and nsafu (a fruit tree rich in iron) trees, and also the big palaver tree planted by the chief who founded the village.

Outside the village we saw signs of fire and a mass of broken bottles and other containers—these were the fetishes which the people had given him and he had burned. Huge booths were erected on the outskirts of the villages and there the folk gathered for teaching and the singing of new hymns—in loud raucous voices.

But perhaps the saddest aspect of all was the sullenness of the people. Many had taken the tests to prove that they had not bewitched their neighbours and caused them to become sick, have accidents, or even die. From very fear, some of our deacons and church leaders and many of their wives had submitted to the test rather than be accused as witches. Certain village teachers declared that they must undergo the ordeal or they would certainly be acclaimed *ndoki* (witch).

Youths with painted faces

Outside one village we saw a huge stockade full of dancing, howling people and on the ground some youths, their faces painted white and blue and old enamel pans pressed on their heads. They were being thumped and lumped about on the ground to have the *ndoki* knocked out of them, so that they could not harm people again.

We stopped the lorry to see what we could do but Kunswamina, who accompanies us on itineration and who is a judge, counselled us to drive on. He advised that we could do nothing to help.

Even as he urged us a group of youths came up to the cab, waving their fists and shouting at us, accusing us of being liars and buyers of their people and storers of their spirits, that we might enjoy life everlasting.

In the next village we visited, a woman, sitting on a mat, turned on us shouting out similar accusations and declaring

(Photo: C.I.D. Brussels)

Washday near a Congo village

(Photo: V. Parry)

Two Congo schoolgirls

we had falsified the Bible message. We held our Matondo meetings in that village. Only one hundred people were present at the communion service, lots having joined the prophet movement.

The next day we went on foot to surrounding hill villages, but the prophetess of the movement had been before us and warned the people to close their houses and hide in the forest or long grass. In each village we found only a handful of people to listen to the message. However, we do feel that we were the means of strengthening the faithful. Next week we shall send a couple of our students to those same villages.

We travelled 216 miles on that tour—it lies on our far western boundary. The men will take pairs of glasses given to us by Mr. Thompson to four faithful deacons who are doing their best to encourage the little flock to stand firm. When we urged them to have Bible Reading meetings in the evening when the people return from the fields each expressed willingness to do so, but they could not see to read. How glad we are to be able to turn once again to the Wants gifts for much needed help.

We gave away all the tracts we had and the Scripture Union Bible pictures to the young people and urged them to go to their teachers for explanations of the pictures. This may help to keep the children together.

Walking down a steep hill path from the almost empty villages, we met a long queue of people carrying bottles of what looked like cabbage water. They had been to the prophet's pool for "blessed" water and were now returning to sprinkle it about their houses to save them from witchcraft.

Your hearts would ache to see the pile of church cards from the fallen members. How can the trend be stopped? We believe prayer will be an effectual way.

There is false teaching about the Holy Spirit—some have substituted Simon Kimbangu for Him. There are Africans who cherish the hope of the coming of a native king "to iron out the mountains" and reduce their troubles. We do need a great outpouring of God's Holy Spirit.

Rethinking Missionary Policy

(*continued from page 18*)

6. Christ is the final judgment of the world and yet Christ is so hidden in the world that even His own people do not recognize Him.

He summarizes his conclusions under four heads:

1. As more and more of the human race is being gathered up into that history whose centre is the Cross, the question of the relation of every man to Christ is becoming more and more inescapable, more and more inevitable, more and more central.

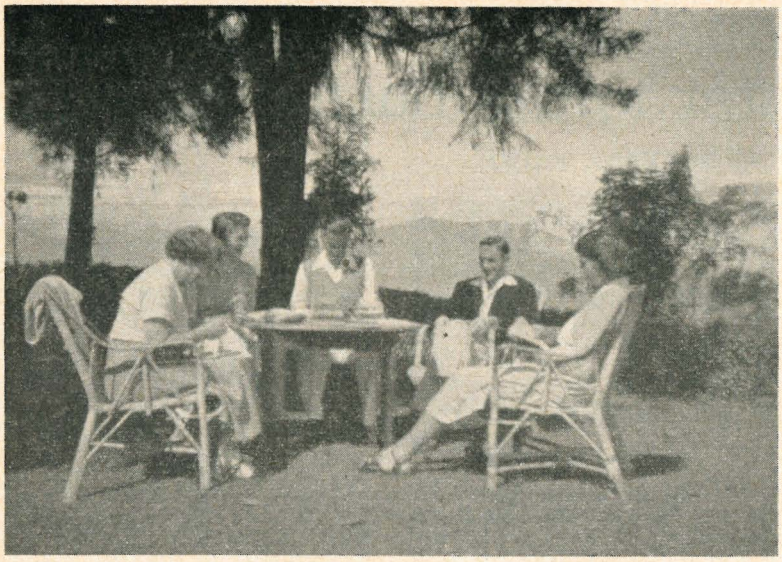
2. We have to be awake to what the New Testament says about the Antichrist. That which looks like the offer of salvation may, in fact, be the farthest away from it.

3. We shall not meet with Christ except by going right into the world, into the very situations where it appears that Christ is being denied.

4. We must absolutely refuse to dissolve away the concrete actuality of Jesus Christ whether in terms of the idealism of the last century or of the existentialism of this.

Dr. Blauw warns against three modern heresies: sacralization, secularization and spiritualization. "We have always to struggle," he says, "for our identity as Christ's disciples, representatives, servants. Only the guidance of the Holy Spirit prevents us from becoming sacralists in a sentimental attachment to old patterns of missions or a fanatic propaganda for new ones. We can become secularists in making a gospel out of our relevancy, our timeliness, instead of making *the* Gospel relevant. We may become spiritualists in escaping the responsibility to preach the Gospel in an articulate way for the people of our time."

Here then is literature which should provide much food for thought and stimulus for discussion. In this present period of rapid change Christians must be ready to think and act with boldness, courage, and faith.



Missionaries at the Oriya language school. (*Left to right*) Miss Lily Quy, Miss N. Yarrow, Mr. Yayanda Das, Mr. and Mrs. J. T. Smith

Prophet Movement Claims Many Adherents

The political situation is apparently calm—at least on the surface. But we are living as it were on the crater of a live volcano which may erupt at any time. Here in the bush all is quiet and folk seem friendly and it is hard sometimes to realize that relationships between the races are as strained as they are.

The Prophet Movement still continues to claim many adherents, but they are more friendly than they were. They often come to the dispensary for treatment, and we are glad to help them. Some of them have realized that their sick ones would not be alive now had they not come.

The witch-doctor is once again coming into fashion, although in more modern guise. The old superstitions and fears have never really died in the hearts of the people, and many are turning to the old ways of dealing with death and disease. Even trial by poison cup, a practice long forbidden by law, and one we thought dead, is being revived, and there have been several deaths in our Wathen area due to this terrible practice.

The revolt against the white man seems to be leading many back into the heathen darkness of their fathers. Truly it is only the Grace of God working in a man's heart that can free him from the terror of inborn superstition and fear of the power of evil spirits.

MARGARET CASEBOW

Work Develops in New Congo Town

New church buildings are being erected at Lisala, the rapidly growing town which is only a mile away from Upoto.

Work among women and children is being extended. A fortnightly meeting for Bible Study and discussion has been established in order to help these young Congolese who are coming to positions of increasing responsibility as their country develops.

Cathedral Becomes a Factory

A recent visitor to Peking has reported that the Anglican cathedral in the south-west tower of the Tarta City is now full of machinery.

Language is a Problem in this African City

Language is proving to be quite a problem at Stanleyville where Mr. and Mrs. Freestone, formerly of Upoto, are at work.

In the very mixed population of this provincial capital the dominant language is Swahili. But this is a language little used elsewhere by B.M.S. missionaries.

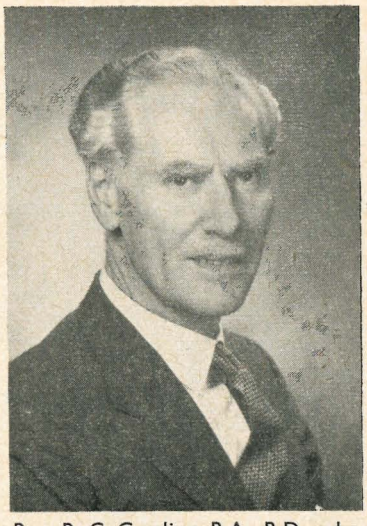
Another problem arises from the great distances which separate the different parts of the town. To meet this situation the churches have been established in different neighbourhoods, and one served each Sunday by African evangelists. These gather together with the missionary each week for sermon preparation class.

Mr. Daniel Kwama, one of the four full-time African church workers, and a trained teacher-evangelist, has opportunities for conducting services over the radio.

Annual Assembly

At the Annual Assembly in May the Introductory Prayer Meeting will be conducted by Rev. F. E. Hemmens of Hammersmith.

The Missionary Sermon will be preached by Rev. George B. Duncan.



Rev. R. C. Cowling, B.A., B.D., who has now taken up his duties as India Field Secretary

A Famine and a Plague of Rats Bring Disaster to the Lushai Hills

By FRANK RAPER

OUR Lushai Christians are faced with a major catastrophe. Rats have destroyed the whole rice and other crops so that the country is faced with famine conditions until next harvest.

The following account may sound somewhat fantastic but is, nevertheless, very real. Once in fifty years the bamboos flower, fruit and then die off This time it is the turn of the two most common and useful types of bamboo to do this. As the larger part of the country is covered with bamboo forest—the mountains are now covered with vast areas of dead bamboos.

The people use these particular bamboos for building houses and making many household articles and utensils. There is now, therefore, much difficulty in that direction.

But this flowering and fruiting of the bamboo was accompanied by a plague of rats, which as harvest time approached, became a real menace and destroyed the standing crops. Some people, anticipating what would happen, did not sow crops this last year, but generally the people were encouraged to plant as usual in faith, and the majority did so.

No harvests to reap

No one now has any harvest to reap. Some were able to lay aside some of last year's harvest but the rats are eating it as it is stored in their houses. In any case, even if shared round it will not go very far.

Those who depend entirely on their yearly harvest are faced with famine. Even those who earn wages and depend on being able to buy rice—find they have no rice to buy.

Of course, the cost of other foods has increased considerably as the famine reacts in many directions, e.g., the people cannot feed their chickens any longer so there are no eggs and the chickens are very scarce.

The Government has taken steps to meet the emergency. Not only have roads been opened during the past few years in anticipation of the famine, but now that the situation has developed, rice has been dropped from aeroplanes at various centres. There is no fear that the people will die of starvation—but certainly they will suffer very great hardship for the coming year.

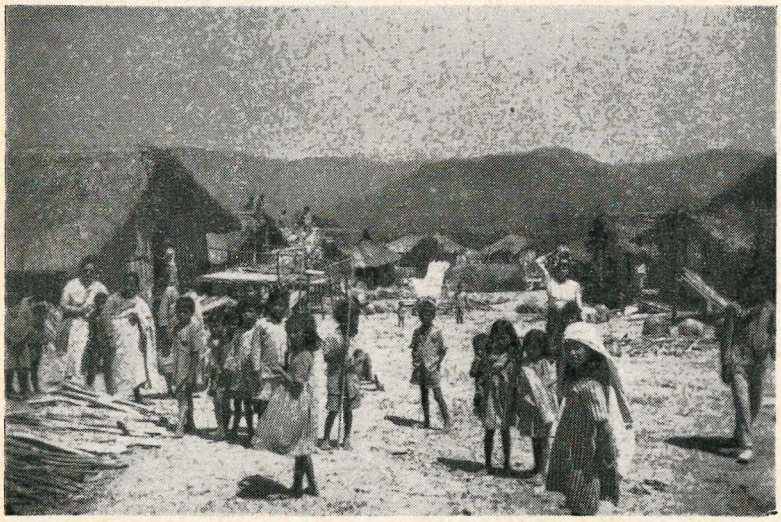
It is doubtful if we shall be able to have our Bible and teacher-training schools as usual or our annual meetings I am on my way back now to Lungleh, carrying some help in the way of money sanctioned by the Council of Baptist Churches in North India, and will keep you informed from time to time of the situation.

A time of testing

Our own mission and church workers will find it very difficult even to provide food for their families with the wages they receive.

The Lushais are Christian; and here is a great opportunity for them to show a true Christian spirit and to share what they have. All will be watching to see how we behave in this time of difficulty. Will you please remember us in your prayers—that a real Christian spirit may prevail and all things be done to the glory of God.

The Committee of the B.M.S. has already sent a gift to the South Mizo (Lushai) Church and hopes that more help will come from friends in Britain.



In a Lushai village

Introducing Upoto-Pimu

By D. MARY MOORE

THE two stations—Upoto, on the north bank of the Congo river, and Pimu, inland from the south bank—are in the same language area, and work together in close co-operation. Between the two is the seven-mile width of the Congo river, and then about sixty miles of road.

Older missionaries remember the days when getting from one station to the other meant a long canoe journey, as well as the rough journey along the very treacherous forest tracks. Nowadays those tracks are wide enough to be used by lorries, and there is a motor ferry for the Congo river crossing, so we travel more safely if less romantically.

One big advantage of the motor ferry is that we can load our lorry at one station and take it right to the other. So contact between the two stations is certainly easier than it was.

A three-fold witness

At both Upoto and Pimu the full three-fold witness of preaching, teaching and healing is carried on, but each station has also its own specific contribution to make to the needs of the whole area. Thus Upoto deals with the training of evangelists and teachers and has the Central School for the area, while Pimu makes its special contribution of medical work through Pimu hospital and the leprosarium of Njingo.

Here is the list of the present staff, and though mention is made of the work for which each is normally responsible, let it be understood that missionaries have to be Jacks- (and Jills-) of-all-trades, and very few are able to give all their time to the work for which they are specially qualified, or that they prefer to do.

Leslie and Mary Moore, who served at Pimu from 1939 to 1953, and have now returned after one term in Leopoldville, are responsible for the general administration of the Upoto-Pimu area.

Nurses and teachers

Maisie Chaplin began her Congo service in 1941 as nursing sister at Ntondo hospital, but moved to Pimu in 1946.

Joyce Howard came to Congo in 1947 and had experience at Yalemba and Ntondo before coming to Upoto in 1957. Her special interest is in evangelical work among women.

Joan Greenaway commenced her missionary service in Leopoldville in 1949, and moved to Upoto in 1956 to take charge of the girls' boarding school.

Samuel and Emily Koli can count their connection with Upoto from the day, quite a number of years ago now, when Samuel came here as a small schoolboy. Ordained at Upoto in 1953, Pastor Koli's "parish" is the whole of the Upoto-Pimu area.

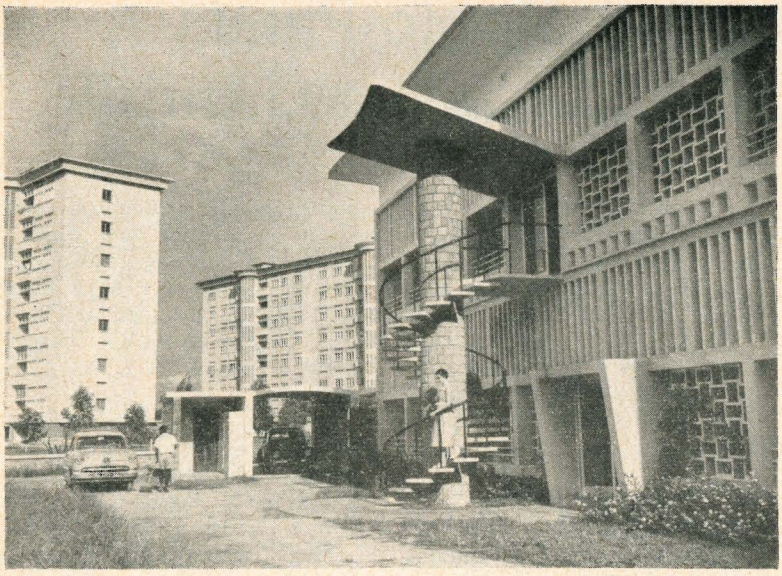
Stanley and Mary Anslow came out in 1953 and are particularly concerned with educational work, Stanley being the Director of the Central School.

Hugh and Freda Kennedy started at Bolobo in 1956, and moved to Pimu in 1958. Hugh is the doctor in charge of Pimu hospital.

Nancy Hart is our second nursing sister, beginning her work at Pimu in 1957.

Russell and Rachel Warden arrived at Pimu early this year, to serve in pastoral and educational work. Rachel is also a doctor, and has a special contribution to make to the medical services of the district.

Mrs. Anslow (with her daughter Susan) talking to a group of Upoto women



(Photo: C.I.D. Brussels)

Modern Leopoldville—houses of government social workers in the residential area

Chinese Church Leaders Issue Report on Study Groups

After a Provincial Conference of Protestant Christians held last year in Fukien, China, a statement was issued by five of the leaders. They are all members of the Chinese People's Political Consultative Conference.

The statement began by telling of various study groups held during the year at which over five hundred people were present. These included bishops, pastors, preachers, and representatives of employers and workers.

At the meetings of the groups a number of those with "rightist" views were exposed. "All patriotic and faithful Christians determined to draw a line of demarcation between themselves and the "rightist" so as to isolate the latter".

The following three points were agreed:

1. To accept the overall leadership of the Chinese Communist Party, and resolutely follow the socialist road, together with the broad masses of the people.

2. To change the former semi-colonial status and bourgeois methods of administration so as to become new-born churches, really independent and self-administered. (This is, abolish the denominational system.)

3. To strengthen political studies, take part in labour and conduct through self-reform, so that pastors and church personnel might gradually earn livings through their own labour.

First Medical Missions Directory

For the first time a Directory of Protestant Medical Missions has been compiled, giving statistics and information about hospitals, clinics and personnel of 213 Protestant missionary agencies.

The work has been prepared by Arthur W. March and Frank W. Price of the Missionary Research Library in New York in co-operation with representatives of the Division of Foreign Missions of the National Council of Churches in the U.S.A.

Pastors and Preac Pic

As a result of the compulsory closing of many churches in China, and in connection with the "Great Leap Forward" campaign, many pastors and preachers are now engaged in manual labour.

A group of eighteen at Kwelin, Roman Catholic and Protestants, had some difficulty in deciding what to do. Some wanted to breed goats, others to open a lens-making factory. In the end they decided to make pickles.

It was not easy at first to get raw materials or to sell the finished product. At one time the whole staff had to turn themselves into salesmen. But now they can get all the raw materials they want and there is a steady market for their product.

What will be the effect religiously of Protestant pastors and Roman priests (freed from Vatican control) working side by side day after day?

In the Kwangsi Province, the Christians of the Yao tribe in and around Tu-an held a meeting, at which representatives of the Govern-

Do Christian Delec Help Chine

In the last few years a number of Christian delegations have visited China, some at the direct invitation of the Three Self Movement (Government sponsored) which controls church affairs. Do these delegations help the Chinese Christians? That would appear to be a very debatable point.

Here are the views of Rev. Malcolm Machay, of Sydney, Australia. He expressed them in a letter to the press after it had been reported that another Australian delegation would be visiting China.

He agreed that the previous delegation, three years ago, did more harm than good in that it reported a freedom of the Church in China which subsequent events prove did not exist. "I myself," he wrote, "have letters telling of evidence from 'reliable' Chinese who were put through their paces by the Communists for such oc-

ıers Now Produce ‹les

ment outlined some work for the preachers to do. This involved the repair of a waterway over fifty miles long and the deep ploughing of a considerable area of land.

Religious workers in Shahsih were assigned on one day to the task of carting night-soil fertilizer from the city to the boundary. There were twenty-one people to handle four large carts capable of carrying in all about thirty hundredweights. Ten were Buddhists, eight Protestants, and three Roman Catholics. Their captain was a Protestant pastor over sixty years of age.

The assembly point to which the night-soil was brought to be loaded was one of the Protestant churchyards. On that day they made four round trips to the country, thus carrying a total of six tons of fertilizer.

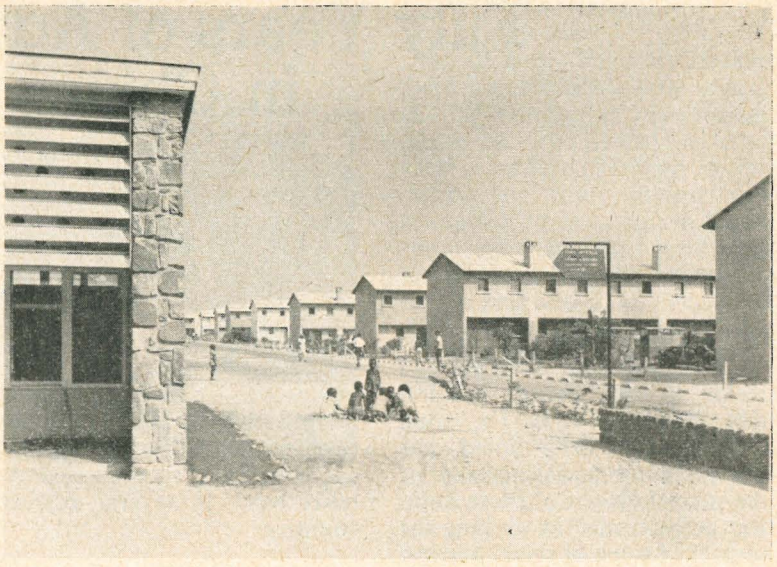
Most of the Peking workers have gone into farm work, a few into the factories. After six months of labour they met to share experiences.

ations from Abroad e Christians?

casions. Those who actually meet the visitors are closely watched, and any subsequent evidence of a bad impression on the part of the visitors is likely to cost them their freedom, even their lives.

"Then there are the Christians who do not have the misfortune to meet the visitors. They face the agonizing experience of seeing the representatives of the free Christian community fraternizing with their own politically acceptable leaders. They long for fellowship and confidence, and must face a hell of doubt and self-scrutiny. Can they be wrong after all? Should they toe the line and spare themselves any more suffering? So their integrity begins to be undermined."

His conclusion is: "Invitations from the churches of the iron curtain are in fact government invitations, and part of a strategy to expose and eradicate religion."



Modern Leopoldville—part of the African section

Religious Leaders Support Government Policy

What do Christians in China think about the ruthless suppression of the Tibetan revolt, the flight of the Dalai Lama, and the overrunning of India's borders by Chinese troops?

Most Christians in China know very little about these things. A number of their "leaders", that is to say, those who are in responsible positions because they are acceptable to the People's Government, have expressed themselves in the expected party line.

A meeting of representatives of all religions was held at Peking for the purpose of demonstrating support for the Government's policy. Rev. Newton Tsiang, President of the Yenching Theological Seminary spoke for Protestants in denouncing the Tibetan rebellion. He said, "We Christians firmly approve the policy of the Government in regard to Tibet".

Dr. Wu Ti-fang echoed the same sentiments in a speech in the National People's Congress, where she said, "The more than 600 million people of China will not tolerate any interference in China's internal affairs".

The Secretary of the Y.W.C.A., Cora Deng, told the All-China Youth Federation that the people of Tibet lead a life of misery. "Such a system must be reformed, and this reformation is the greatest act of humanitarianism towards the Tibetan people".

A Church in the Slums of Delhi

In Bagichi, a very dirty and overcrowded slum district of Delhi, there is a large Christian group. Its tiny church, situated on the roof of a group of dwellings, is set in the middle of the community. The pastor's wife is therefore able to keep in constant touch with the women.

They are mostly illiterate, their lives being a ceaseless round of home duties, making paper bags and sewing shoes. Nevertheless, their men folk allow them to gather for meetings in the little church.

Fifty Years of Advance in China

(1)

1875—1900

By H. R. WILLIAMSON

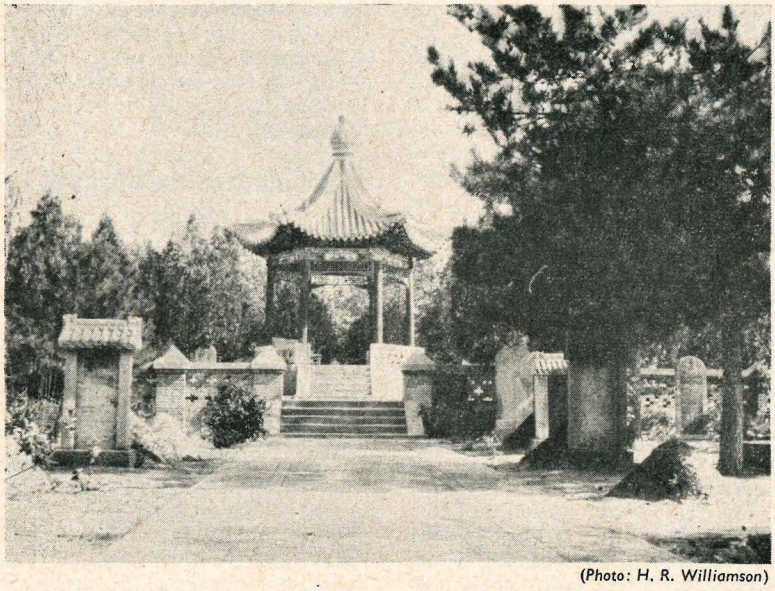
TIMOTHY RICHARD, the first Protestant missionary to reside in the ancient cultural city of Ch'ing-Chou-Fu, soon realized how deep-rooted was the prejudice and suspicion of the official classes of those days. But he succeeded in winning the respect of some of these, and the gratitude of the common people by extraordinary tact, and the use of simple medical remedies. During 1875 he baptized his first converts, a silk-weaver and his wife, in a river outside the west gate of the city.

A terrible famine, which devastated the whole of North China between 1876 and 1878, gave him and Alfred Jones (who had joined him in March 1877) together with their Chinese colleague Pastor Ch'ing, unique opportunities to win their way further into the affections of the people. With Ch-ing-Chou-Fu as their base, they carried out relief work in several adjacent counties.

300 baptisms

The gratitude elicited by this work of mercy, combined with the evangelistic fervour and foresight of these intrepid pioneers, led not only to 300 baptisms and over 1,000 registered inquirers by the end of 1877, but to the foundation and organization of the church on such sound lines that it became a model for our own and other Missions in many parts of China and Korea.

In Shansi, however, the famine wrought more terrible havoc than elsewhere. So in the winter of 1877 Richard, in response to an urgent call for help, proceeded to T'ai-Yuan-Fu, the capital. There he joined the Rev. J. J. Turner, the Rev. F. James (both then of the C.I.M. but who later joined the B.M.S.), the Rev. David Hill and others in a provincial wide campaign of relief, which is reputed to have saved at least 70,000 (some reports say 150,000) from starvation and death. It was as the direct result of this that our first Baptist Church was formed in T'ai-Yuan-Fu in 1878.



(*Photo: H. R. Williamson*)

The Martyrs' Memorial Cemetery at Taiyuanfu

The province depopulated

This outbreak of famine, combined with the T'ai-P'ing and Mohammedan rebellions of previous years, caused such serious depopulation of the province of Shensi, that in response to the Government call for immigration, thousands left their homes in Shantung to settle there, between 1887 and 1890. Amongst these were forty of our own Baptist folk, including four trained teacher-pastors from the recently established training school in Ch'ing-Chou-Fu. Settling down in what they termed Gospel Village (Fu-Yin-Ts'un) to the north of the capital, Hsi-An-Fu, they there formed the first Baptist Church in the province and became the nucleus and most stalwart element of the

A Gospel tent at a country fair in China

well-organized Shensi Church of later years.

It was in response to the urgent invitation of these Chinese brethren that the B.M.S. between 1891 and 1895 appointed its first missionaries to Shensi, the Rev. and Mrs. A. G. Shorrock, the Rev. and Mrs. Moir Duncan, and the Rev. and Mrs. Evan Morgan.

The work extended

Thus, largely through the incidence of this great natural calamity of widespread famine, the operations of the B.M.S. were extended from Shantung to Shansi and Shensi, the three provinces which formed the main spheres of our work for the rest of our history in China.

The period 1875 to 1900 was marked in each of these three provinces by the gradual increase of our missionary staff, the expansion of the sphere of work, and the establishment of more residential stations. As auxiliaries to the prime and major task of evangelism, elementary schools were opened in villages where Christians resided, a few boarding schools were established at centres of missionary residence, and the training of evangelists, teachers, local church leaders and pastors begun.

In Shansi and Shensi this took the form of short courses of seasonal training. But in Shantung regular and full courses were given in the Gotch-Robinson Institute at Ch'ing-Chou-Fu.

In 1891, during the deputation visit of the Rev. Richard Glover and the Rev. T. M. Morris, six students of this school were ordained for the ministry, the first of their kind.

In all three provinces medical work was undertaken by several of our ministerial missionaries (some of whom had received special medical training) in the course of their widespread evangelistic tours. But in Shantung more constant and systematic hospital work was begun, by Dr. and Mrs. J. R. Watson at Ch'ing-Chou-Fu in 1885, and by Dr. and Mrs. T. C. Paterson in 1892.

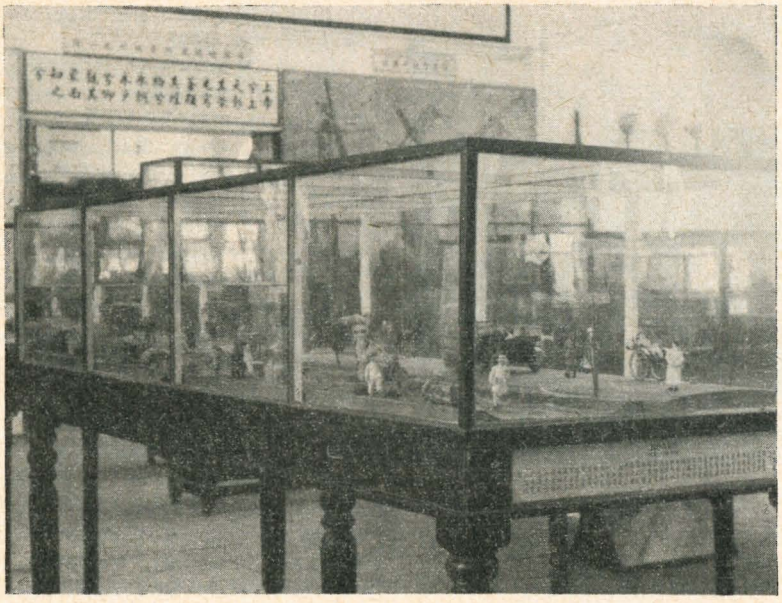
A new hospital

No hospital work was undertaken in Shansi by the B.M.S. in this period, but our missionaries worked in close co-operation with the C.I.M. and Shou-Yang Independent Mission, who opened a hospital in 1880 in T'ai-Yuan-Fu. This the B.M.S. took over and developed as the Schofield Memorial Hospital so named in memory of the distinguished and devoted first medical missionary to serve there.

By means of these varied operations the church grew in

(*Photo: H. R. Williamson*)

The Martyrs' Memorial Church at Taiyuanfu



One of the models in the Whitewright Institute

numbers and strength. This was particularly true of Shantung where by 1900 the membership had reached the gratifying figure of 4,177. Also, thanks largely to the consecrated genius of Alfred Jones, the church made real progress in self-support, self-government, and responsibility for evangelism.

The opium scourge

In Shansi, however, due to the opium scourge and the materialistic spirit of the people among other frustrating factors, progress was disappointingly slow, there being only 256 members of the church by 1900. By that time there were 219 church members in Shansi, mostly drawn from the Shantung immigrant community.

Then in 1900 came the Boxer Rebellion, originally an anti-Manchu movement, but cleverly diverted by the conservative and all-powerful Empress-Dowager into an all-out anti-foreign and anti-Christian campaign. Thanks to the courageous and timely intervention of enlightened governors and viceroys, no B.M.S. missionary lives were lost in Shantung or Shensi, although all had to evacuate to coastal ports.

But much damage was done to mission and church property in Shantung. Our brethren there were scattered and persecuted, and "120 died the martyr's death, glorying in the Saviour, and scorning to purchase life by recantation." Many, however, including four of our leaders, did recant, and it took years before the church recovered from the shock.

In Shansi, however, due to the chagrin and rage of the Manchu governor, who had been demented at foreign instigation for his pre-Boxer activities in Shantung, the Boxers slaughtered no fewer than 171 foreign missionaries and their children. Amongst these, all the B.M.S. missionaries then in Shansi, sixteen in all, including three children and fourteen of our colleagues in the Shou-Yang Mission, with five children, were brutally done to death.

The majority of these suffered in the forefront of the Governor's yamen in T'ai-Yuan-Fu, but eight of our missionaries were lured and killed within the east gate of the city of Hsin-Chou. At least 2,000 Roman Catholic Christians, and 382 members of the Protestant churches were killed in Shansi during the summer of 1900, including 124 of our Baptist Chinese brethren. Many of these died as heroically as any of the martyrs of Christian history and the glorious record of their being "faithful unto death" has justly entitled Shansi to be called the modern Martyr Province.

The noble army of martyrs

Considerations of space forbid the recounting of the thrilling and inspiring details of the witness of these our brethren in the faith. For these the reader is referred to *The Chinese Martyrs of 1900* by R. C. Forsyth, *Fire and Sword in Shansi* by Dr. E. H. Edwards, as well as *British Baptists in China* by the writer.

The total losses sustained by the Christian Church in China from the Boxer fury are estimated to be 182 foreign missionaries, of whom 135 were Protestants, and fifty-three children of the Protestant missionaries. In addition, the Roman Catholics report the deaths of 30,000 of their Chinese Christians. And at least 2,000 Chinese Protestant Christians suffered a like fate. *(To be continued)*

Christian Leader out of Work

Rev. P. H. Wang, who was at one time a student of Regent's Park College, and who was made President of the Yenching Theological Seminary, China, at the time of its re-organization several years ago, is now reported to be out of work.

He offended the Communist authorities by being too outspoken.

Significant Developments in B.M.S. Policy

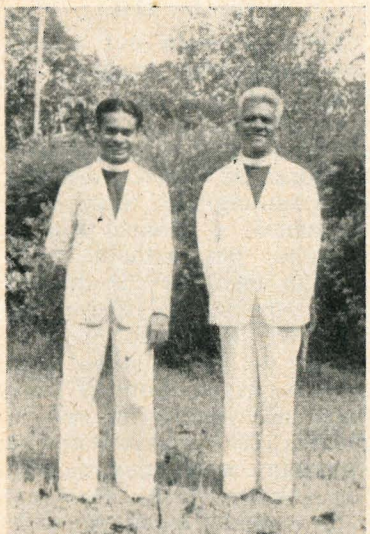
At its last meeting the General Committee of the Society decided to give every encouragement to two significant developments in its Congo work. These developments resulted from proposals made by the Congo Field Council.

The first is that two African representatives will be appointed to all Mission Regional Conferences in 1960 for discussion of Church, Education, and other matters of common concern. The two representatives will be chosen by the Regional Church Councils which will undertake to meet the expenses of their delegates.

The second development is that African representatives at the Regional Conferences will now be able to discuss the location of missionaries already serving.

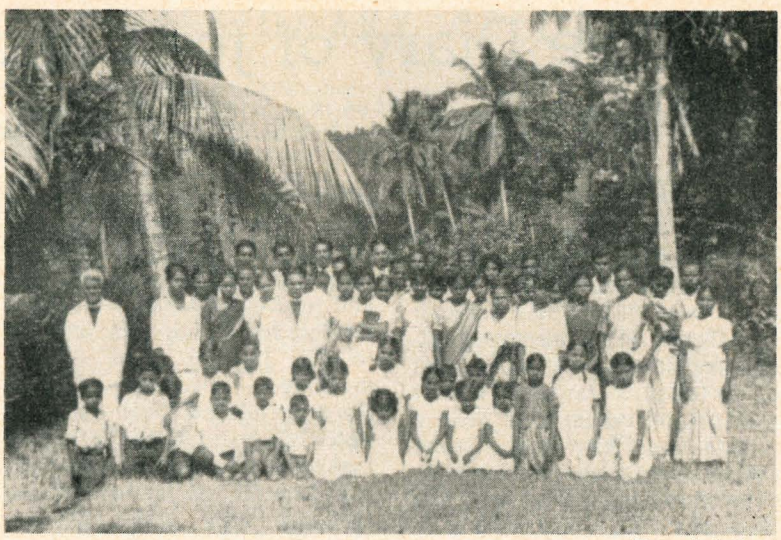
Christian Giving

An excellent little booklet on Christian giving is *Giving* by C. J. E. Lefroy (Crusade Reprint 6d.). It attempts to examine the whole problem in the light of Scripture and in view of the current situation. Balanced and sane in its outlook it should provide an admirable basis for discussion.



(*Photo: C. A. Grant*)

Rev. David Edwards, pastor of the Ratnapura Tamil Church with his father



(*Photo: C. A. Grant*)

The congregation of the Tamil Baptist Church at Ratnapura, Ceylon, after a baptismal service

New Book on the Pastor and his Work

Dr. Paul Rowntree Clifford's latest book *The Pastoral Calling* (Carey Kingsgate Press, 10s. 6d.) will be widely welcomed among ministers. It fills a gap in the literature available in this country on pastoral theology, introducing British readers to American thought and practice.

The position from which the author starts is that the ministry must be defined in terms of the actual situation in which it is exercised: "What a minister *is* is determined by what he *does*: and the ideal or norm of the role should be the pastoral office, grounded in the inter-personal character of the Gospel itself". His concern, therefore, is "not with *how* the ministry should be exercised but with *what* the ministry is meant to be".

He argues his case from within the British Baptist tradition, but what he has to say is relevant to the Free Church ministry in general. To his task he brings the fruits of fifteen years experience as a pastor in London, several years as a teacher of pastoral theology in Canada, and of much reading and thought.

A valuable element in the book are the appendices which give a quite extensive, though select, bibliography and a programme of a clinical training course.

South Africa Now

The Moderator of the General Assembly of the Church of Scotland (Rt. Rev. R. H. W. Shepherd) has written an excellent pamphlet on the work of his Church in South Africa.

Dr. Shepherd was a missionary in that country for close on forty years, and for a time President of the Christian Council of South Africa.

(*South Africa Now*, Foreign Missions Committee of the Church of Scotland, 9d.)

Among the Hill Tribes

In the last three months of 1958 there were forty-two baptisms in the Chittagong Hill Tracts. Of these forty were of people from non-Christian communities in the area.

More than half of them came from the Tipperah tribe.

We thank God that after a lapse of many years we are again getting results from work among this tribe.

The Diary of Joan and John (II)

This diary of two young missionaries on their first term of service will help readers to understand some of the present problems. It is based on actual events and real experiences.

Tuesday, 2nd

Today, S., who is home on vacation from his College for three months, came out with us in the book van to visit some of the villages on the narrow winding road leading out to the east of the town. Because the houses were strung out a good deal, a bicycle would have been a more useful conveyance. However, over one hundred and fifty portions of God's Word were sold, in addition to many tracts distributed.

Sunday, 7th

After the evening service we had to go out to the home of one of the new converts, Joshua by name; this is his new name given after his conversion to Christ. One of his relations was very sick, and we found her writhing in pain on the floor. Joshua believed that prayer in the Name of Jesus ought to be offered. So John spoke to the woman of the forgiveness and healing that are in the Lord Jesus, and urged her to trust in Him as Saviour, before praying for her.

The entrance to the room was packed tightly with onlookers, and it was a good opportunity of presenting the Gospel. Joshua is a relation of Singam, our house boy, and we have been especially praying that the change in Joshua's life might be a further witness to Singam of the saving power of Christ. Singam's heart is hard, but there is never a heart too hard which cannot be penetrated by the love of our Redeemer.

Sunday, 14th

John preached in Tegalog at the morning service today, venturing out with Tegalog notes alone. There has been a gradual change from having to write the whole sermon out in Tegalog and read every word, which was the case for the very first sermon, to the Tegalog notes of this morning. However, perhaps a few more addresses using English notes will be advisable before we make today's practice customary. This matter of facility in the language and grasp of the idiomatic forms in popular use, which is so important for the missionary, should be high up on the prayer priorities with the folks at home. We are sure that there were some praying today.

Saturday, 20th

The day of the very first Tegalog Bible Teaching Convention in the Baptist church here in Rotara. We have been busy all the week with preparations, borrowing cooking vessels, sleeping mats, buying and bringing food, visiting people, arranging for musicians to make up our band to accompany the lyrics, and many other jobs. With the weather as humid as it has been, there have been various changes of clothes each day! The rain, too, has been pouring down for hour after hour for much of the time. We built a little cooking shelter, and the food arrangements have gone well—everybody satisfied!

We have rejoiced to see over one hundred people gathering through the day, and about that number will be sleeping here in the school tonight. The hillside has been re-echoing with praise and song. Seeing that the work among the Tegalog people here is only just three years old, we can see how greatly God has worked. The special speakers have spoken with Spirit-endued power and many hearts have been moved. At least four men have sought Christ and His salvation through the day, and many other Christians have come into a new place of assurance and surrender.

One of the distractions during the meetings was the noise of some of the little children; but then, they would not leave their mothers for a creche, and their mothers needed the Bible teaching! However, we are full of praise for what has been accomplished. Tomorrow will see the final meetings and dispersion home—may the whole area feel the impact of these Christian families, and many more be turned to the Lord.

Tuesday 21st

John has been out visiting some homes this evening. One family had been cut off by the recent floods for several days, and they were especially grateful that we called to have prayer and Bible reading with them. The husband is a nominal Roman Catholic, but without much faith in many of the dogmas he is supposed to believe. In fact, every week, and more frequently during the school holidays, he has an hour of Bible study and hymn singing with his children! This man is more of a Protestant at heart, and often comes to our services. Being out in the homes of the people, sharing their cares and anxieties and speaking their language, is the greatest way of getting to know them, and so of coming to love them.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Co-operative Missionary Agencies

The B.M.S. with other British Protestant societies is in membership with the Conference of British Missionary Societies (General Secretary: Rev. Frank Short). That Conference is in membership with the International Missionary Council (General Secretary: Rev. Lesslie Newbigin). These bodies provide invaluable opportunities for joint discussion of common problems, for the devising of policy and strategy on a world scale, and make available expert advice on all aspects of missionary work.

In South Asia co-operation between the various denominations for the help and strengthening of all is made possible by the National Christian Councils, in Belgian Congo through the Congo Protestant Council, and in Angola through the Evangelical Alliance of Angola.

The Baptists of the World

According to the latest statistics there are approximately 21 million Baptists distributed as follows:

Europe: 1,119,000; Asia: 642,000; Australasia: 45,500; Africa: 222,500; The Americas: 18,588,000.

They are linked together in the Baptist World Alliance which is now making its final preparations for its tenth World Congress, to be held at Rio de Janeiro, Brazil, in July.

Christians in China

Recent reports from China are disturbing. In the towns and cities churches are being closed, congregations forced to amalgamate, and Christian workers drafted into forced labour. The development of communes is leading to a break-up of family life and makes it most difficult for Christian parents to bring up their children in the faith. The centres in Shantung where our missionaries formerly worked are Chow-tsun, Peichen, Tsinanfu and Tsingchowfu.

MISSIONARY RECORD

Arrivals

12th November. Miss M. D. Webber, from Bolobo.
2nd December. Rev. D. H. and Mrs. Emmott, from Behala; Miss M. Starke, from Chittagong.
4th December. Miss M. H. Tissington, from Delhi.
5th December. Miss F. G. Cann, from Chandraghona.
8th December. Rev. T. and Mrs. Rogers and child, from Yakusu.
16th December. Rev. H. W. and Mrs. Carter, from Calcutta; Miss I. Thomson, from Berhampur.

Departures

13th November. Rev. R. W. and Mrs. Lewis and two children, for Berhampur; Miss E. M. Harvey, for Ludhiana.
23rd November. Pastor André Dioko, for Brussels.
27th November. Pastor André Dioko, from Brussels for Congo after his visit to Europe.
28th November. Rev. A. and Mrs. Brunton Scott and three children, for Brazil.
8th December. Rev. G. and Mrs. Price and two children, for Kasauli.

Birth

24th October. In Ceylon, to Rev. C. A. and Mrs. Grant, a son, Neil David.

Marriage

24th November. At Udayagiri, Mr. Anthony George Bennett to Dr. Joan Lilian Young.

ACKNOWLEDGEMENTS

(To 15th December, 1959)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £1 10s. 4d.; Anon., Bridgwater, £3; M.R.T., £5; Anon., Manchester, £5; N.R., 6s.; Old Age Pensioner, £3; Anon., Glasgow, W.3., £5; Anon., New Tredegar, 10s.; "Because His", £1; Anon., Porth, £2; M. A. Tanne, £2; Anon., £4; Oswald, Glasgow, £25; E.S.D., £2 12s. 8d.; Anon., for work at Bolobo, £5; Anon., London, S.W.1, 10s.; M.L.M., £5.

Medical Fund: Anon., 6s.; Anon., for Leper work, £1; Anon., Northampton, to help leper children, 5s.; M.M.I., "In loving memory of Margaret", December 7th, 1947, £2; "Provided For", £2.

Gift Week: Anon., London W.5, £1; Anon., Birmingham, £1; Anon., Salisbury, 10s.; Anon., Banbury, £1; Anon., Thirsk, £1; Anon., Streatham, 10s.; Anon., Newport, 10s.; Anon., Stafford, £1.

Angola Hospital: Anon., £5; Anon., 10s.; Anon., £2; Oswald, Glasgow, £5.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
November				
26	Miss S. E. Lord	50	0	0
December				
2	Miss S. B. Stephens (Mortgage interest) (Translation work, £2 9s.)	4	18	0
7	Mrs. E. C. Abbey	100	0	0
8	Miss E. A. LeBas	100	0	0
14	Mrs. H. Robertson (Women's Work)	100	0	0
14	A. Archard	800	0	0

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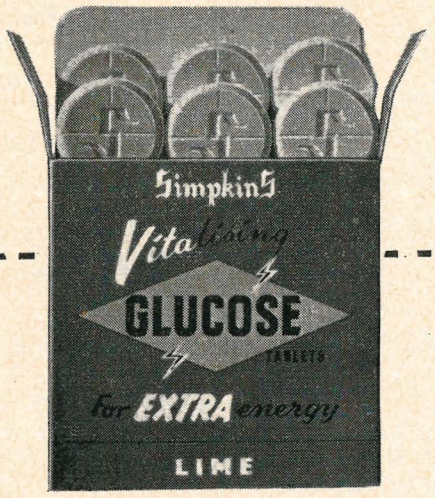

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MARCH 1960

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

Houses of Christian families at a village near Khulna, East Pakistan (*Photo: A. R. Taylor*)

Creative Tension

IT is now close on four years since Dr. Stephen C. Neill completed writing *The Unfinished Task*, one of the most significant of recent books on the theory of missions. In his new book, *Creative Tension* (Edinburgh House Press, 10s 6d.) he develops further some of the ideas he then briefly set forth.

Much has happened in the intervening period, short though it is. The East Asia Conference was held at Prapat in 1957. In the following year there was an assembly of the International Missionary Council and the first meeting of the All-Africa Church Conference. The bishops of the Anglican churches met at Lambeth.

A number of notable books have been published, including Arnold Toynbee's *Christianity among the Religions of the World*, Hendrik Kraemer's *Religion and the Christian Faith*, Kenneth Cragg's *The Call of the Minaret* and J. V. Taylor's *The Growth of the Church in Buganda*.

Four pressing problems

Creative Tension is based on the Duff Missionary Lectures delivered by the author in Edinburgh and Glasgow at the end of 1958. He dealt with four subjects: (1) The problem for Christians of the non-Christian religions; (2) The problem for the churches arising from the resurgence of nationalism; (3) The problem of the relations between "older" and "younger" churches; (4) The problem of the relation between Church and Mission. These are all burning issues.

How should a Christian regard non-Christians, and the systems of belief of which they are the sincere adherents? This is an ancient question known in New Testament times, but pressing with a new urgency today when so many overseas students come to the universities of Christian countries, and when the ancient religions appear to be reviving. Dr. Neill discusses it shrewdly, taking into account the view of Toynbee that all the great religions of the world, menaced as they are by the rise of non-religious systems that threaten to destroy civilization as we have known it in the past, should seek to come together in fellowship or alliance, and that of Kraemer (influenced by Barth) that Christianity, being unique, is not to be regarded as one among the religions of the world.

Nation and Church

In his chapter on Nation and Church, the author points out that since the end of World War II sixteen new independent nations have emerged, some as the result of the restoration of freedom and self-government to entities previously regarded as nations (e.g., Korea), others in areas which have an obvious geographical unity (e.g., Ceylon), and yet others which are the completely artificial products of conflicting political forces (e.g., Nigeria).

But it may be asked: Has there really been an uprising of nations? Is not what has happened been the uprising of a western-educated élite within these nations?

Dr. Neill rightly says: "Christians in principle believe in personal and political liberty, and hold it to be a part of adult Christian living that men should be at least in part responsible for the nature of the society in which they live. There may, therefore, be an initially favourable response to anything that tends to enhance the freedom and responsibility of a people. This does not, however, mean that Christians or Churches are committed in advance to the support of everything that chooses to pass itself off under the name of nationalism."

One of the salutary points made in the chapter which deals with the relations between "older and younger" churches is that it is of the utmost importance that we in the "older" churches truly understand how we appear to so many in the "younger" churches. He refers to the "contemporary African Christian myth".

Here is an account of the coming of Christianity to Sierra Leone given by a student from that country to a group of students at a missionary conference in Germany: "The first Europeans to live in Africa were voluntary expatriates, who left their country usually to have greater freedom for their sexual urges than was permitted by the conventions of European society. In the land of their adoption they had to live, and they discovered that trade could profitably be carried on with Africans. Governments, gradually becoming aware of this, decided both to take a hand in the trade and to scoop up a share of the profits themselves. This involved acquiring by degrees control of the land and authority over the inhabitants. But these European governments, knowing from experience that religion helps to keep people docile, decided to call in Christianity for help. They employed and supported missionaries, and thus the planting of the Church in Africa was not so much a Christian as a colonial enterprise, and was inseparably linked with the subjugation of Africans by European masters."

(*continued on page 36*)

Congo Women Discuss Liberty

By MARGARET CASEBOW

THE Women's Conference for the Lower Congo region was held last year for the first time at Kimpese. Here is the Training Institute for Pastors and Teachers run jointly by Swedish, American and British Missions.

It proved to be an ideal meeting place from many points of view. There were fifty-five African delegates and seven women missionaries present. They came from Leopoldville, Thysville, Kibentele, Kimpese and Wathen.

The students had gone on vacation when we arrived, but some of the wives of the Training Institute had stayed behind to help with the cooking. Our food was cooked and served in the beautiful new Social Centre, and all delegates, black and white, ate all meals together.

A gift from America

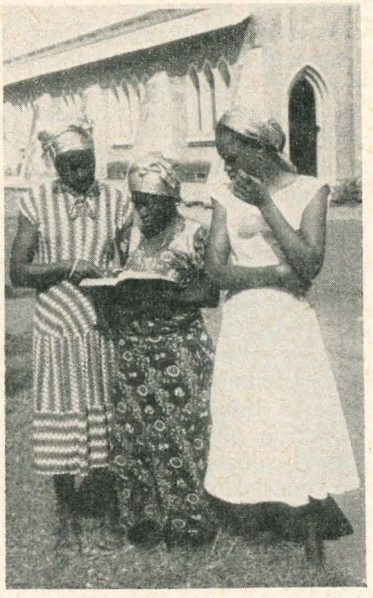
This Social Centre was built and fully furnished out of money given on the Women's World Day of Prayer, a lovely gift from the Women of America. It consists of a spacious kitchen equipped with tables, stoves, pots and pans, running water, large cupboards, all one could desire.

The dining room adjoins it: it has long tables with ample room to seat a very much larger conference than ours. All "crockery" is of an unbreakable plastic in most attractive colours.

The wives of the students are taught Domestic Science in these rooms.

The subject at the conference was "Liberty". The word is on all lips these days, but there is an abysmal ignorance in many quarters as to its meaning.

To the thoughtless, political liberty or independence means



What saith the Scriptures?

freedom from white domination, possession of wealth, no more hard work or discipline, freedom to do as one pleases, in fact, Utopia.

The thoughtful folk realize something of the problems and responsibilities and dangers, and many fear for the future of their country, but many of them also fail to realize the deeper significance of true freedom, that service must take priority, and that solid hard work, devotion to duty and acceptance of responsibility go hand in hand with privilege.

In our conference our talks and discussions were mainly about Christian liberty, but the women did discuss what they could do as Christian wives and mothers and church leaders to help to form public opinion, and guide the thoughts of others into a better understanding of freedom and so help their country at this time.

They realize the need also of praying daily for the leaders, both black and white, that God Himself would guide them in all their problems and responsibilities.

In a short article like this it is not possible to tell of all that was heard and talked about, but the subjects of the five sessions will give you an idea of how the conference was planned.

The first session dealt with "Freedom: the will of God for all men."

Second session: "Freedom through consecration."

Third session: "Freedom is not license." "The perfect law of Liberty."

Fourth session: "Freedom from sin and fear."

Fifth session: "Freedom for service."

True Christian liberty

We realized from the beginning that the great words we were to study on Freedom, words of Jesus, Paul and other New Testament writers, were words of men who were themselves all members of a subject race, and who knew well the bitterness and frustrations of their fellow-countrymen, and their great yearning for political freedom. Yet each knew, in his own heart, Jesus perfectly, the joy of inner freedom which is not dependent on any earthly status.

We saw that inner freedom, the gift of God to those alone who love and seek to serve Him truly, is true liberty. Man was created free, but by grasping at the freedom of God Himself, he became a slave to his passions, sins and fears.

The story of God's dealing

(*Photo: J. T. Gray*)
Congo nurse

with the Children of Israel was an illustration of His dealings with all His children. Taken from bondage, trained through long years, disciplined by the law given by Moses, weaned from their idolatry and superstitions, they were redeemed from slavery for His service as sons.

We saw how freedom can be likened to a wilderness, where without a guide it is fatally easy to get lost. We realized the need of discipline and the law of liberty. We saw how impossible it is for men and women to be freed from their inborn superstitions and fears, unless set free by God Himself.

This subject was dealt with by one of the Wathen women, who likened many Congo Christians to the civet-cat caught in a trap. It often happens that this animal is quite unconscious that it has been trapped. Head, legs, body are free, it is only when it tries to get away that it realizes that it is firmly held by its long tail. In like manner the old fears and superstitious beliefs keep many a Congo Christian from full freedom.

We learned that to be freed *from* something is to be freed *for* something else. Love to God demonstrated in loving service and respect for all man is the only basis for true freedom. Our conference ended with a Consecration Service led by a deaconess from Leopoldville, followed by a Communion Service.

One evening we listened to women students at Kimpese telling something of their training and experiences of daily life and work; others, nurses and midwives, told about their hospital duties, and one woman from the Kibentele Bible School gave us an insight into life in the training school there.

A welcome break from "consecrated thinking" came in an afternoon of games and races, greatly enjoyed by all. An evening devoted to singing led by a Thysville woman, together with a few films was also very much appreciated.

Our "Conference Hymn", one of the less well known in our hymn book, but which could have been specially written for us, so well did it express our theme, will be for us all every time we sing it a constant reminder of the truths we learnt at Kimpese. The chorus runs like this:

"*I am free and I have been redeemed. Sing Alleluya.*
The Blood of Jesus Son of God Has cleansed my heart."

So another conference has ended to be the beginning we hope and pray of a deeper understanding and experience in the lives of all who attended, of that inner freedom which Christ alone can give. "If, therefore, the Son shall make you free, ye shall be free indeed."

Creative Tension

(*continued from page 34*)

Obviously a myth! but, unfortunately, accepted by the German students and believed by many young Africans.

In this same chapter he suggests a number of points for self-criticism by the Western churches: 1. Our arrogance. 2. Our ignorance of the life and culture of those among whom we have lived. 3. Our insensitiveness to the feelings of others. 4. Our unimaginativeness. 5. Our social exclusiveness. 6. Our failure to develop leadership. 7. Our unwillingness or inability to let go of control, and our use of financial dictatorship to control the policy of the church. 9. Our failure to co-operate with one another, and 10. Our failure to give our Christians the sense of membership in the whole Church of Christ.

In an article of this length it is impossible to give an adequate review of such a book. One can only present one or two samples in the hope that they will entice the reader to purchase and read the whole. For while Dr. Neill says very little that he has not said before, he raises very clearly and pointedly the main issues before the churches today in their thinking and practice concerning overseas missions.

(*Photo: A. R. Taylor*)
Bath day in Sikkim.

Disillusioned People in Ceylon want to hear the Gospel

From headquarters in Ratnapura, Ceylon, Rev. Colin Grant has been busily engaged in evangelistic work.

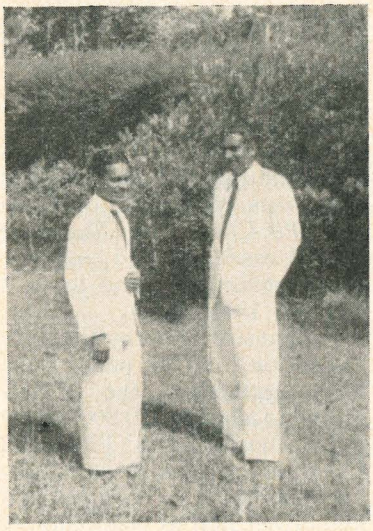
With David Edwards, the Tamil pastor, he has gone to the tea plantations to preach and to visit the workers from house to house.

Accompanied by Sinhalese Christians he has made extensive tours in the van, selling Christian literature. On one tour of 250 miles, in the south of the island, they completely sold out. There was an amazing readiness to buy copies of the Scriptures. In only one village did people refuse to buy.

Although there is widespread prejudice against the Christian faith, there is a deep-seated hunger, and a desire on the part of many to know what Christianity is all about. In part this is due to disillusionment with Buddhism.

A leading Ceylonese Buddhist said recently: "We expected that after the Buddha Jayanti (the 2,500th anniversary of the enlightenment of Gautama) there would be a great change for the better. But this has not happened."

For the "Light of Life" correspondence courses issued for the "Back to the Bible" office there have in recent months been over 1,000 new applicants. As Mr. Grant has gone round the villages he has met people who are taking or have taken this course.



Rev. David Edwards (*left*) with a church leader

B.M.S. Archives to be put in Order

In the 168 years of its life the B.M.S. has accumulated many treasures. These comprise books, reports, legal documents, maps, charts and letters of very great value to the historian.

During the war some of the most valuable were kept in Regents Park College, Oxford. Others were for a time at Kettering. In consequence of the damage done to Furnival Street and renovations at Gloucester Place many of them have suffered through transport and handling.

Now it is proposed to make a serious attempt to put the library and archives in order. Already much preliminary work has been undertaken voluntarily by Mr. and Mrs. A. de Chesterman.

A fire-proof, ventilated strong room will be constructed in the basement at the Mission House and fitted with steel shelving. The present library will be altered and a provision made for more shelving and for furniture suitable for research students.

It is hoped then to employ for at least two years a qualified archivist to sort out, repair, and catalogue the letters and other documents.

In that this scheme will be of great benefit to students of history from overseas as well as British, the Pilgrim Trust has indicated that it is willing to meet half of the cost.

United Missionary College Opened

In January a united missionary college was opened in Sydney, Australia. It serves the London Missionary Society and the mission boards of the Australian Presbyterian and Methodist Churches.

Known as "All Saints College—Australian School of Ecumenical Studies", it will train ministers, teachers, nurses, agriculturalists, builders, social workers, secretaries and technicians in communicating the Christian message and understanding the people they will serve. It is envisaged as a first step in the development of a centre of study and training for Australia, the Pacific area and the Asian Churches.

The first principal is the Rev. Frank Whyte of the L.M.S., an Australian who has served for twenty years with the United Church of Northern India in Bengal.

New Hymn-Sheet

A long felt need has now been met by the Psalms and Hymns Trust in publishing a hymn sheet for use at missionary meetings.

The new sheet (No. 95) contains twelve hymns. Obvious and favourite hymns are there like "Jesus shall reign," "Thy Kingdom come," and "I cannot tell," but there are also a number of more modern and less known hymns like Fosdick's "God of grace and God of glory" and Elvet Lewis's "Lord of light, whose name outshineth."

The sheets are available from the Carey Kingsgate Press Limited at 2d. each or 15s for a hundred (Postage Extra).

Great Missionaries

Under the title *By the Waters of Dinyanti* the London Missionary Society has published a little book of four stories by Stuart Jackman. The stories are of four missionaries: Richard Hickling of Mysore, India, Georgina Smith of Peking, Ben Butcher of Papua and Roger Price of South Africa. They are written in a popular arresting style and should prove interesting to all, from teenagers upwards.

Fifty Years of Advance in China

(II)

1901—1925

By H. R. WILLIAMSON

THE major tasks facing our missionaries on their return to the interior in 1901–2 were the rehabilitation of the bruised, bewildered and scattered church, and negotiations regarding losses of life and property sustained during the Boxer year. Later, they addressed themselves to plans for advance. The events of 1900 produced a flow of new recruits from the home churches; the beneficent bequest of Robert Arthington became available for new work; and the timely visit of the Revs. C. E. Wilson and W. Y. Fullerton in 1907 issued in far-reaching plans for expansion and new institutions for the new day.

Joint colleges established

In Shantung the evacuated missionaries of the B.M.S. and the American Presbyterian Mission (North) propounded a scheme for closer co-operation in Christian Higher Education which led to the establishment of three joint Colleges, for Arts and Science at Wei-Hsien; for Theology at Ch'ing-Chou-Fu, and for Medicine at Chi-Nan-Fu, all of which were eventually united there to form the Shantung Christian University. The far-famed Whitewright Institute was also transferred to the capital from Ch'ing-Chou-Fu, to continue in enlarged and better equipped premises its unique work of popular education and evangelism. The Shantung Baptist Union introduced improved schemes of pastoral support and settlement, and was brought into closer co-operation with the Society in administration, education and evangelism.

Unfortunately the accidental death of Alfred George Jones, in 1905, deprived the Shantung Church, "the child of his brain and the memorial of his great heart", of the help of this wise and benevolent master-builder.

But assisted by fine boarding schools at Ch'ing-Chou-Fu, new hospitals there and at Chou-P'ing and the re-staffing of these centres as well as Chou-Ts'un and Pei-Chen, the Shantung Church made splendid headway, the membership rising to over 5,000 by 1911.

In Shansi at Timothy Richard's suggestion, and as part of the Boxer settlement, the officials agreed to allocate £70,000 for the establishment of a Provincial University with a Western Department in T'ai-Yuan-Fu and authorized him as chancellor of that Department to appoint the principal and staff for a period of ten years. This enterprising scheme, with the help of Rev. Moir Duncan (B.M.S.) and Rev. W. E. Soothill (M.M.S.) as principals, proved of real value to our work, especially amongst the educated and official classes later on.

Friendliness of officials

But the fear, prejudice and cynicism induced amongst the people generally by the Boxer onslaught, made evangelism an uphill task. This was, however, to some extent offset by the re-staffing of Hsin-Chou, and the opening of Tai-Chou in the north and Wen-Shui in the south-west, as residential stations; the opening of the Farthing Memorial Boys' Boarding School in T'ai-Yuan-Fu; the rebuilding and enlargement of the Men's Hospital there by Dr. E. H. Edwards (who also agreed in 1902 to the fusion of the former Shou-Yang Independent Mission with the B.M.S.); and the beginnings of Medical work amongst women. The membership of the Shansi Church was only 364 in 1911.

In Shensi it became possible, through the greater friendliness of officials and the Shensi native people, to secure property in Hsi-An-Fu, and to begin medical and Boarding School work there. The Church, hitherto almost entirely composed of Shantung immigrants, received welcome accessions of native Shensi folk. And thanks to missionary reinforcements and the Arthington Fund, new residential stations were opened in the far north at Yen-An-Fu, Yu-Lin-Fu and Sui-Te-Chou. Gratifying progress was being made in every department, and the church had increased its membership to over 1,000 in 1911.

Hostility to the Manchus

The Chinese Revolution, 1911-1912, was the military expression of the Chinese age-old hostility against their alien Manchu overlords of more than 250 years. For a considerable time educated men like Sun Yat-sen, a Christian, and foreign trained Chinese military officers, had been planning overseas for the revolt. It broke out, somewhat prematurely in Hankow on 10 October, 1911, and spreading like a prairie fire over the whole country, forced the Manchu emperor to abdicate early in 1912 after which a semblance of

Chinese Republican government was set up.

The actual turn-over scarcely affected our work in Shantung. In Shansi, after several days and nights of anxiety and terror in T'ai-Yuan-Fu, our whole staff was ordered to the coast. But in Shensi the revolution was ushered in amid indescribable scenes of terror and confusion. Ten thousand Manchus were slaughtered in Hsi-An-Fu; some Scandinavian missionaries were killed with their children: and Mr. and Mrs. Donald Smith suffered serious injuries.

Relief for the distressed

Fortunately, thanks to the initiative of Rev. J. C. Keyte, a gallant band of eight men, led by Arthur Sowerby and himself, set out from T'ai-Yuan-Fu, and succeeded in escorting all our isolated missionaries in the north, through bandit infested country to Hsi-An-Fu, and eventually also the whole of our Shensi staff, with a few exceptions, to the coast. Those who it was agreed should remain behind, the Rev. and Mrs. A. Shorrock, Dr. and Mrs. A. Young, and Dr. Cecil Robertson, continued to relieve the distressed and wounded to such purpose, that the gratitude elicited among officials and people alike, formed a firm basis for progress in later years.

The most eventful period, 1912–25, was marked by almost incessant civil strife; by a bewildering series of attempted reforms in all spheres of the nation's life; and by unprecedented opportunities for missionary work. Impressed by Sun Yat-sen's part in the Revolution; by the social expression of the Gospel by the Missions; and partly also by the publications of the Christian Literature Society, national and provincial leaders began to emphasize the important part which religion, particularly Christianity, could play in the moral and spiritual reconstruction of their country, and to seek the co-operation of missionaries and Chinese Christian leaders in this basic and vital task. The result was a remarkable increase in the membership of both Protestant and Roman Catholic Churches throughout China, amounting, according to Latourette, in the former case to between 60 per cent and 70 per cent, and in the latter to about 50 per cent.

The popularity of everything western; the demand for western education; the friendliness of officials; the greater accessibility of the educated classes; the growing appreciation of western medicine and surgery; all contributed to the growth and strengthening of the Church; and widened the scope of missionary activity.

Great influx of students

These general features of the nation-wide situation were reflected in various ways in each of our three provinces. But common to them all was the great influx of students into our boarding schools for both sexes; the growing popularity of the Y.M.C.A., Y.W.C.A., or kindred institutions; the opportunity to visit prisons and preach the gospel in the work-rooms or to individual prisoners: increasing numbers of educated people attending church. In the capital cities of each province, politically minded Christians established independent churches which for a limited time created friction and disunity amongst our members. But these difficulties were gradually overcome.

Relationships between the Chinese Church and the Mission became more brotherly and co-operative. And everywhere there was a growing demand for a better educated ministry, which stimulated the creation of United Theological Colleges and Bible Training Schools.

The First World War, 1914–1918, seriously depleted our missionary forces, but work done by many of our men in connection with the Chinese Labour Corps and the Y.M.C.A. produced good results.

The financial stringency which ensued limited many of our activities. But the Chinese Church was stimulated to increased giving on that account.

Administration in the Provinces

In 1912 the overall administration of our work in China was unified by the formation of the Inter-Provincial Conference which was composed of representatives from each province, the Shantung Christian University, the C.L.S., together with the China Secretary and Treasurer. In each province also, joint committees and conferences of missionaries and Chinese Christian leaders were set up for local administrative, executive and consultative purposes.

(To be continued)

Serving the Blind in a Persian City

During the war, the Church Missionary Society, aided by the International Missionary Council's Orphaned Missions Fund, took over a Blind School in Isfahan, Iran. Its founder, a German Lutheran pastor had been interned by the Allies.

In 1946 Miss Gwen Graster, a trained worker, was sent out from this country. Since then the work of the institute has progressed steadily.

Now Miss Graster has related, in popular style, her experiences in *Our Blind Family* (Highway Press, 4s.). It is a fascinating story of selfless Christian service in a fascinating city.

(*Photo: A. R. Taylor*)

A group of nurses just off duty at Chandraghona Hospital, East Pakistan

Mission may Organize Local Preachers

As a result of an evangelistic campaign conducted from the mission station at Baraut in the Uttar Pradesh, India, a Bible study class has been held weekly for village teachers and padres.

And, as a result of the classes, consideration is being given to a suggestion for a class for laymen who later could go out, on a rota system, to preach in villages which have no Christian leader.

The class for teachers and padres is studying the Book of Acts with the aim of visualizing the Church as Christ meant it to be.

When this report was sent from Baraut, one-week schools for men and women were being organized. The men's school, to be attended by two Christians from each of the villages served by the mission station, will have a programme designed specially to help them to witness effectively in their localities. And another evangelistic campaign is being planned for next September.

The missionaries at Baraut believe that opportunities to extend the Church abound in the region. In trying to take advantage of them, much depends on the mission's thirteen teachers and padres.

One of the padres is a graduate of Serampore. When he reached Baraut he was assigned to work in villages among illiterate people. He felt his training had fitted him to minister to the educated and he became rather unsettled. But some inquirers have appeared among the students of four graduate colleges in Baraut. He has now been put into touch with them and it is hoped that he will be able to make use of his Serampore training to develop the work of the mission among the students. He may have reached Baraut just when he was needed.

Medical Missions in Belgian Congo

In 1958 in Belgian Congo more than 10 million consultations were recorded by the 82 doctors, dentists, and missionary nurses and helpers connected with Protestant missions, not counting the magnificent work done by the African personnel which numbers over 700.

Famous Write Returned to the

The well-known Chinese writer, Lin Yu-tang, now living in the U.S.A., has become a believing and practising Christian again. In a moving article in *Presbyterian Life*, entitled "Why I came back to Christianity", he states: "I wish to re-enter that knowledge of God and love of God which Jesus revealed with such clarity and simplicity."

Lin Yu-Tang's father was a Presbyterian minister in a mountain village beyond Amoy. When he went to Shanghai for higher education he intended to prepare for the ministry. But on graduation he became a teacher in Peking and there turned to humanism.

In his best seller *The Importance of Living* he frankly described himself as a pagan. For thirty years he was satisfied with Confucian humanism, then "below the surface of my life a disquiet, born of both reflection and experience, set in."

He occasionally went to church with his wife, but was usually repelled by the quality of the preaching. Then one Sunday she took him to the Madison Avenue Presbyterian Church, New York, where the preaching of Dr. David

Do Western St Missiona

A letter from a missionary in India raises a heart-searching question for all Christians in the West. He writes:

"With refugees and beggars so much in evidence, it is terribly easy to become too accustomed to such poverty.

"People sleep in the streets in Calcutta and it is so easy to think: 'Of course, it's terrible, but they are used to it'.

"We shall not forget a small piece of tarpaulin stretched out for a roof and on the pavement below a tiny ridge of sand marking off an area perhaps four or five feet square. We realized that whoever lived there was someone like ourselves who longed for a home of his own.

· tells why he Christian Faith

Read struck an answering chord in his heart. On 3rd December, 1957, he joined that church.

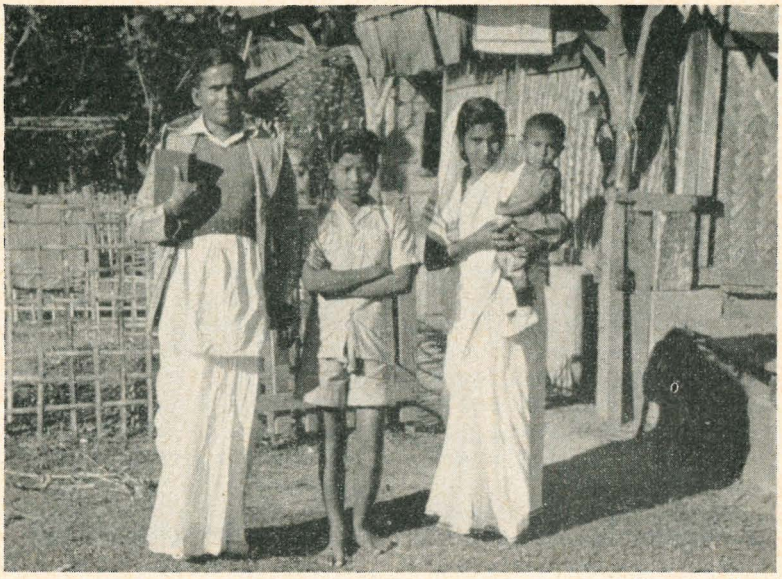
Of that event he writes: "Looking back on my life, I know that for thirty years I lived in this world like an orphan. I am an orphan no longer. Where I had been drifting, I have arrived. The Sunday morning when I rejoined the Christian Church was my home coming."

The keenness of his thinking makes his comment on the Chinese religions of interest: "Like humanism Confucianism, for all the high morality of its teachings, was not good enough simply because man on his own had so often and disastrously shown he was not that good. Buddhism, though a religion of mercy, is based on the philosophy that all this sensous world is only an illusion. The best the Buddhist has to offer the world is, 'The pity of it all'. The teachings of Taoism came very near to the Sermon on the Mount. But the back-to-nature and beware-of-progress appeal inherent in Taoism is neither congenial to the modern mind nor helpful in solving man's modern problem".

ındards Hinder y Work?

"Such a person, if he is living on public assistance, would be getting the princely sum of 2s. 6d. a week. We pay X (a houseman) practically £1 a week, which is a higher rate than he would get from any Indian employer. Can you imagine our feelings as we give him this money knowing that he must feed his family, pay rent and doctor's bills, buy medicines and pay off debts?

"This kind of situation is with us all the time and we have to ask ourselves: Does our standard of living present a barrier to our missionary work? Are we being true servants of One 'Who though He was rich, yet for our sakes became poor'?"



(Photo: A. R. Taylor)

Santosh Sarkar, a master at the Chandraghona Boys' School with his wife and daughter and a Chakma hill boy who boards with them during term time

Protestant Statistics Reveal Healthy Increase

There are now in Belgian Congo 345 Protestant mission stations from which evangelism is carried out in the surrounding districts. Missionaries number 2,511, of whom more than one fifth are single women working in schools, hospitals and dispensaries. There are also 1,240 missionaries' children living with their parents which makes the missionary community over 3,750.

These missionaries are in Congo as co-workers with and counsellors to the 576 ordained pastors and 18,957 evangelists and catechists as they seek to take over the work of evangelism and build up a Church which must assume the work which has hitherto been largely done by missions.

The number of adult church members shows a very healthy increase, a total of 823,973, of which number 73,076 were admitted into fellowship by baptism during 1959. There are also 378,559 enrolled in the inquirers classes throughout the various missions.

The official figures for the number of children in Protestant schools for 1958 is slightly less than for the previous year. Does this mean that the missions have had to abandon some of their school work in the villages and concentrate more on the work on the mission stations? There are 126,525 children taught by 3,909 certificated African teachers in 1,046 Protestant schools recognized, inspected and subsidized by the Government educational service. There are also 7,520 African teachers in 6,934 Protestant schools which are not recognized and subsidized by the government where some 219,414 children receive an elementary education.

The number of children in Protestant schools is 33.8 per cent of those in Catholic schools. The number of children being taught in our Protestant schools is 23.8 per cent of the whole school population.

Summer Schools in their Jubilee Year

By A. S. ARNOLD

IN September 1910, a photograph appeared in the *Missionary Herald* showing a gathering of missionary enthusiasts who had attended the first B.M.S. Summer School which had been organized at Dr. J. C. Carlile's Church in Folkestone. Since that time B.M.S. Summer Schools have continued and have grown in their influence upon the young people of our denomination.

The programme planned for 1960, the Jubilee Year, is a most attractive and ambitious one; it has some of the old features, but it also includes some exciting new centres!

Let us think first of the old centres. What would a B.M.S. Summer School Programme be without *Bexhill*? Although we have been going to the School for very many years, it still remains most popular, and last year it was packed to capacity through every one of the long shining days of August. How the young people revelled in the fine sports facilities, the cricket pitch and the hard courts! This year the Summer School is from 30 July to 27 August. Mrs. L. G. Webb will be on duty yet again, and we have no doubt that hundreds of young people will think of her and the other members of the staff with gratitude at the end of a wonderful holiday, refreshing in body, mind and spirit.

Exciting swimming galas

Then, of course, we shall be going to *Barton-on-Sea* again. This School is particularly well suited for our needs and young people find its swimming pool a wonderful attraction. Last year the leaders organized some exciting swimming galas, and they will be repeated again in 1960. This School, which will be held from 30 July to 27 August, will not be run as a School specially for teenagers, but from the beginning of bookings we shall welcome applications from all young people.

The third regular school will be at *Cilgwyn*, Newcastle Emlyn, Carmarthenshire, the Society's own Conference Centre. This School is divided into two main sections. The first two weeks are organized from Gloucester Place; the last three weeks are organized by the Rev. W. T. Lloyd Williams, but all are in English and follow a similar pattern. The countryside around Cilgwyn is most attractive and within easy reach are many lovely little bays where bathing is perfect. The House itself is rather smaller than some of our schools and young people who go really feel that they are part of a family. The School will be open this year from 23 July to 27 August.

Queueing for tea on the beach at Bexhill

Excursions to the Lakes

This year we shall be returning to a School which we used in the 1959 Programme — Lawrence House, *St. Annes*. This also is a small School and proved to be a very happy one, under the able administration of Miss K. M. Hasler, the Society's Hostess. It was so popular that we decided to break our usual custom of moving our schools, other than the three "regulars" mentioned above, from place to place. This School has its own swimming pool and is well equipped with sports facilities. The beach at St. Annes is very good and excursions to the Lake District, etc., make the holiday rich in variety. We have no doubt that the School, held from 30 July to 27 August, will book very well again in 1960. Those wishing to go should make sure by applying quickly because of the small

number that this school can accommodate.

In our Home Programme, we have two completely new centres. In England we have been able to secure the use of the Kings Mead School at *Seaford*. This is a splendidly equipped school standing in lovely grounds with excellent sports facilities and a swimming pool of its own. It is less than ten minutes walk away from the sea and will certainly prove a welcome addition to our programme. For the first time it will be possible to book a ten days holiday in B.M.S. Summer Schools. The Seaford School will begin on the Wednesday after August Bank Holiday and will continue for just under three weeks (3–20 August).

On a wet evening there are enjoyable indoor activities

Holidays in Eire

The other Home Centre is the very exciting one of Monkstown in Eire. Monkstown is a sea-side resort between Dun Laoghaire, the terminal port for the Eire crossing, and Dublin. The School itself will provide excellent accommodation for a mixed party such as ours and it stands only two or three minutes' walk from the sea, with splendid views over the wide sweep of Dublin Bay. The buildings themselves, with their lovely gardens and fine sports facilities, will be ideal for our purpose, and excursions into the lovely countryside of the Wicklow Hills and to the attractive sea-side villages on the coast south of Dublin, will make this holiday one of the most attractive to be found anywhere! We have discovered that most Summer Schoolers like to spend a little time in window shopping and in city life. Nearby Dublin will certainly provide all that is wanted! The School will be planned in two fortnightly periods, from 13 to 27 August and 27 August to 10 September, and the price will include transport from Holyhead return. (It will not be possible to book either for a week or for the middle fortnight of the School).

Our Continental Programme this year is also a most attractive one. The B.M.S. Summer School will be held at *Santa Severa*, a sea-side resort about fifteen miles north of Rome. Here, in a village of vacation villas and gardens filled with palm trees and sub-tropical plants, the Italian Baptist Union has recently built a youth hostel. The full scheme is not yet complete, but we welcome the opportunity of visiting this glorious spot. The Centre almost stands on the beach, only a narrow road lying between it and the sand. To the north of Santa Severa there are some very fashionable sea-side resorts and interesting towns which have a real Italian flavour about them. To the east lie the foothills of the Apennine Mountains, and to the south, Rome.

What need one say about such a city? Here are places which take us straight back to the beginning of the Christian era. To stand in the Colosseum is to stand in the presence of saint and martyr; to stand on Capitol Hill or to look upon the remains of the Roman Forum is to remember Rome's great contribution to the western philosophy of government. Then, of course, there is the fact that during the time of our School the Olympic Games will be in progress in Rome. In addition to all that there is the fact that there are Baptists in Rome who are just longing to greet young British Baptists!

With the Baptist Union

For the third year running, we shall again be happily co-operating with the Baptist Union's Y.P.D. in the joint B.U.–B.M.S. Fellowship Summer School, which this year is being held at *Gwatt* on Lake Thun in Switzerland. This will be a "cross" between a fellowship holiday and a summer school. There will not be as many lectures as in an ordinary Summer School, but some sessions will be held, and on the staff there will be both ministers and missionaries. Anyone who has visited the Bernese Oberland will know what a wonderful centre Gwatt is. Those who want to buy souvenirs and

(*continued on page 44*)

Australian Ministers Visit behind the Iron Curtain

LAST summer a team of six Australian ministers visited Czecho-slovakia, Russia and China. Here is an extract from their report on their experiences in China:

"In China the position must be assessed against the background of recent history, involving the termination of the relationship of Western missions with the Church in China. This has demanded a great effort of readjustment upon the part of the church which has found expression in what is known as 'The Three-Self Movement' directed towards the objectives of self-government, self-support, and self-propagation. In the process the church is being required to work out a theology and a policy of her own which aims at the application of all that is good in the Christian heritage to the situation in which the church now finds herself. One thing which the church in China believes to be inimical to her welfare is the perpetuation of denominational divisions."

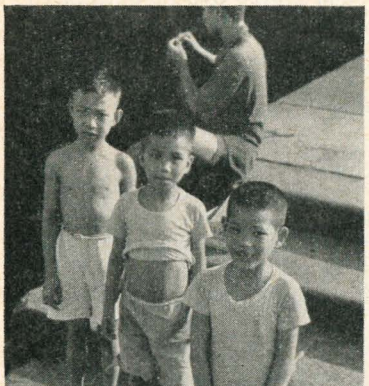
A process of dissolving denominational division without loss of distinctive emphasis is going on. Whilst churches in Shanghai were obviously well attended it was explained that the major emphasis at present is not upon numerical expansion but upon raising the standard of the church's witness to the community.

A price to be paid

Christians in all three countries visited (this includes Czecho-slovakia) are said to have a deep sense of appreciation of the efforts of the State to improve the lot of the common man. "There seems to be genuine conviction upon the part of Christian people that it is possible to be a believing and practising Christian in a Communist state. It is inevitable that, in a society organized upon the basis of Marxian philosophy, a person of Christian conviction must experience some disadvantage. This, however, is accepted cheerfully as the price to be paid for the privilege of maintaining a Christian witness . . .

"It must be admitted that in China there are fewer places of Christian worship than there were prior to 1949. This is in part explained by the fact that the existence of splinter groups was responsible for redundant churches and wasteful competition. These have not been able to survive the demands of the changed situation, and more adequate use is being made of the churches which remain. As the delegation moved among the people in company with national Christians they noticed the respect with which the latter were invariably regarded."

The statement goes on to note the evidences of improving, though still low, standards of living, and of a high degree of discipline and enthusiasm in carrying out the national programme and ends with expression of the hope that "the barriers to co-operation between these great peoples and the rest of the world may be removed, and that each may be able to contribute fully to the welfare of all".



(Photo: G. R. Pallant)

"Mischief-makers" at Hong Kong

Summer Schools in their Jubilee Year

(continued from page 43)

visit towns will be able to go to Berne, Interlaken, or the charming wood-carver's village of Brienz; those who want to visit places of great beauty will be able to enjoy themselves to the full as they visit places such as the Castle at Oberhofen, the waterfalls above Lauterbrunnen, the alpine garden on the Schynige Platte, the Blumlisalp, or the snows of the Jungfrau.

The Baptist Union Young People's Department, 4 Southampton Row, London, W.C.1., will be running an Adventure Holiday in the Yorkshire Dales, a Summer Training School for Sunday School and Youth Workers at Sandown, I.O.W., a small joint fellowship holiday with French Baptists at Pierrefonds, near Paris, and a Fellowship Trip to Poland and Berlin.

(*Photo: A. R. Taylor*)

Some of the families present at the Christian Home Festival Sunday at the Rangamati Church, East Pakistan. Standing behind them (*left to right*) are Mrs. A. R. Taylor, Rev. Frank Waddington Smith and Mrs. Smith

The Fourth Great Revolution in World History

Prof. Humayun Kabir, Union Minister for Scientific Research and Cultural Affairs, said in Cuttack recently that the revolution that had taken place in India with the attainment of her independence was the fourth great revolution in world history during the last two hundred years.

Prof. Kabir was speaking on India today at a meeting organized at the Ravenshaw College Hall, under the auspices of the Indian Philosophical Congress which was then in session at Cuttack (Orissa).

He said that the first revolution was the French Revolution, which set a new trend in European history on the basis of liberty and fraternity. Second was the American revolution for political emancipation, and the third was the Russian revolution that emphasized the idea of economic equality.

Prof. Kabir said he could not call the Chinese revolution great, because the ideas of the Russian revolution were merely applied there in Asian conditions. The Chinese revolution was, therefore, a continuation or copy of the Russian revolution, in so far as it did not add any ideological element.

He said that this new revolution in independent India started against the background of a tremendous burden of tradition. He said it contributed a new concept of adopting non-violent methods to attain revolutionary ideas and to ensure narrowing the gap between ideological profession and actual practice about equality for all in the eyes of the law.

To him it appeared that the French and Russian revolutions failed partially, inasmuch as the consequences of internal reaction in France and counter-rebellion in Russia were equally violent. He said liquidation and extermination had to be adopted as methods for achieving the object.

But, he said, the greatness of the Indian revolution could be traced in its acceptance of non-violence as the essential element for achievement of revolutionary ends.

Aids to Scripture Teaching

A number of new filmstrips of great value as aids to Scripture teaching have recently been issued by Educational Productions, Ltd. (East Ardsley, Wakefield, Yorks).

They include one on ancient Egypt which presents a map, a time-chart, pictures illustrating city and agricultural life and photographs of the principal monuments of antiquity. A similar strip deals with Assyria and Babylon.

For New Testament background there is a strip on the Ministry of Christ showing the traditional sites of places mentioned in the Gospel, and one on the Spread of the Church which presents pictures of Jerusalem, Caesarea, Damascus, Antioch, Thessalonica, Athens, Corinth, Syracuse and Rome.

Each strip has twenty-eight frames and is in colour. Adequate teaching notes by Rev. C. Buchmaster, B.A., are provided.

Students Help New Library

The students of Spurgeon's College read in the *Missionary Herald* the appeal for theological works for the proposed new college in East Pakistan. They wished to help, but they were themselves trying to build up their own libraries with their life work as ministers and missionaries in view.

However, they decided to make an offering as a token of their interest and concern, and sent to the Mission House a cheque for £2 12s. 6d., the money to be spent on urgently needed books.

Bound for Rio

The B.M.S. will be represented at the Baptist World Congress at Rio de Janeiro in July by its General Secretaries, Rev. J. B. Middlebrook and Rev. E. G. T. Madge, two nationals (one from South Asia and one from Africa), and the six members of the Brazil staff (Rev. A. C. and Mrs. Elder, Rev. D. G. and Mrs. Winter, Rev. A. B. and Mrs. Scott).

Miss M. C. Macintyre of Angola will be on holiday in Brazil at the time and will also attend.

The Diary of Joan and John (III)

This diary of two young missionaries on their first term of service will help readers to understand some of the present problems. It is based on actual events and real experiences.

Wednesday, 1st

In a little village some three miles from here lives a faithful Christian family, the wife and two younger children of which are specially bright witnesses for Christ. After visiting them this evening, Daniel and John visited three other Tagalog homes in the neighbourhood.

With characteristic hospitality, we were invited in, given refreshment and, following preliminary discussion about the people's relations, jobs and children, they eagerly listened to the news of God's redeeming love. Their heads nodded in agreement, but deep down in their hearts lay questions of family loyalty, fear of ostracism, adverse affects on trade in their little business and such things. No, they would not commit themselves just yet they told us.

The witness of that Christian home could be a powerful witness to them, however. We must pray for them.

Monday, 6th

How it rains here! We have sprung two leaks already in our front rooms. Some of the birds do not seem to mind the rain, and two lovely jet black drongos have been sitting on the telegraph wires outside the study window having a wonderful bath and enjoying the rain immensely!

At school, the Board of Governors met this afternoon; we need more classroom space, and one temporary building is already falling down. With no government help for such rebuilding and repairs, the problem of funds was uppermost in the discussions. With little spare money in hand, we decided to rebuild the temporary shed and hope for the day when we can build more satisfactorily.

What a blessing the new school chapel is proving to the Christian children. In this quiet, simply furnished "upper room", built last year from money provided by the B.M.S., the girls meet for daily prayers and many spend their morning quiet time here.

Tuesday, 7th

Joan has had to sieve the flour several times again this morning before she could use it; it had quite a population of little creatures! In the middle of cooking, the sea mail came from England. So the kitchen was temporarily abandoned, John took a pause from language study, and we eagerly opened the morning's delivery.

Apart from letters, there were *The Baptist Times* from our home church, *The Life of Faith* from one friend and *The Family Doctor* for Joan from another. Several missionary magazines will serve to keep us in touch with work in other parts of the world.

We must remember to mention in our letters home how much we value the kindness which enables missionaries such as ourselves to receive these magazines each month.

OUR FINANCES

On 31 March the B.M.S. financial year ends. Will the Society by then have received the amount for which in faith it asked?

It will be recalled that it asked for much. To complete the Angola appeal £17,000 was required in the current financial year. We are profoundly grateful that over £33,000 was actually received, bringing the total up to over £40,000.

But the estimate of expenditure for the current year was £351,777. This was in excess of the previous year's estimate by £9,685. Moreover, it represented an increase of £47,712 over what was actually received in the previous year, apart from contributions to clear the deficit.

There must be no deficit this year! That would bring difficulties both for our work overseas and also for our relations with the Baptist Union of Great Britain and Ireland now raising its Ter-Jubilee Fund.

How important then it is that all outstanding monies are promptly sent to the Mission House together with additional gifts for the additional needs.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

China—Shansi Province

The main centres for B.M.S. work in this province were at Taiyuan, Sinchow and Taichow. Our missionaries were forced to withdraw during the Japanese occupation (1937–39) and were able to return in 1945 only for a brief period. They found then that there had been a scattering and decrease of the membership in country districts, a maintenance of worship at city centres, and a development of a commendable spirit of independence.

China—Shensi Province

In Shensi the principal centres were Sian, San Yuan, Yen-an, Fu-yin-tsun and Szechuan. In 1949 there were 32 missionaries serving, but by 1951 all had left. In the years following the war there had been much to encourage the pastors and leaders. The church in Sian had received in 100 new members in 1947. Christian broadcasting services were conducted once a fortnight and visits paid to factories and persons by teams of evangelists. At a Summer School in 1948, 107 decisions for Christ were recorded.

Orissa

The Baptist churches in Orissa are linked together in the Utkal Christian Church Central Council which has its headquarters in Cuttack. Here also are the United Theological School, the Orissa Mission Press, and various high schools for boys and girls.

At Puri, one of the centres of Hindu worship, there is a church, and evangelistic work, supervised from Cuttack, is carried out. At Berhampur, in addition to church and evangelistic work, there is considerable medical work at the Women's Hospital, with dispensaries at Gopalpur and Russelkonda.

MISSIONARY RECORD

Arrivals

16th December. Rev. C. J. and Mrs. Parsons, from San Salvador.
21st December. Miss E. M. Hallett, from Gaya.
7th January. Miss M. E. Tatchell, from Vellore.
21st January. Miss J. E. Blackaby, from Colombo.

Departures

3rd December. Mrs. S. Thomson and two children, for Calabar High School.
18th December. Mr. S. Thomson and one child, for Calabar High School.
31st December. Rev. A. E. and Mrs. Page, for Ntondo.
2nd January. Rev. R. C. Cowling, for Calcutta; Mrs. G. Soddy, for Chittagong.

ACKNOWLEDGEMENTS

(To 18th January, 1960)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Birmingham, £15 7s. 6d.; Anon., The Hyde, N.W.9, £10; Anon., for Famine Relief work in Lushai, £5; Anon., London, E.C., for Famine Relief work in Lushai, £43; M.M.L., £25.

Medical Fund: "Lover of the Lord", £2; "In memory of Margery", C. and M.J., £1; I.H.S., £3; Anon., 10s.

Gift Week: Anon., Sutton, £1.

Legacies

The following Legacies have been gratefully received in recent months:

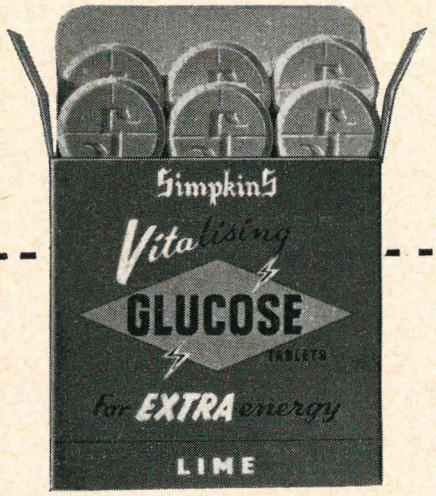
		£	s.	d.
December 1959				
24	Mrs. S. Spear	8	0	0
24	Mrs. S. Halley	283	6	2
29	Miss M. J. Evans (Women's work)	100	0	0
30	Miss J. C. Thomas	100	0	0
31	W. F. Cox	8	14	6
January 1960				
1	Mrs. L. B. Heritage	98	6	8
4	Miss J. A. O. Gibson	25	0	0
5	W. S. Toms	21	8	8
6	Mrs. M. Barclay	20	0	0
13	Miss A. N. Botting	25	0	0

BAPTIST MISSIONARY SOCIETY
93 Gloucester Place, London, W.1.

A CALL TO PRAYER
6 - 12 MARCH

The churches, and their members individually, are asked to pray for the Baptist Missionary Society and the Baptist Union of Great Britain and Ireland, especially in relation to their financial needs. Sunday, 13th March, is the day of the Simultaneous Collections for the Home Work Fund. On Thursday, 31st March, the B.M.S. Financial Year ends.

The well-known VITA GLUCOSE TABLETS



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H. H. ROWLEY
15s.

H. H. Rowley is both a Biblical critic and a constructive theologian. This book is something more therefore than an illuminating reconstruction of the unity within the diversity of the Old and New Testaments. It is a vigorous and penetrating statement of the Christian faith as it grows out of, responds to, and fulfils the hope of the Old Testament.

(Whitley Lectures for 1951)

RIVALS OF THE CHRISTIAN FAITH
L. H. MARSHALL
12s. 6d.

The mature reflections of an outstanding preacher and teacher on Greek rationalism, Roman stoicism, scientific humanism and Russian communism as compared with the Christian faith. It is an important and relevant study.

(Whitley Lectures for 1952)

A HISTORY OF THE ENGLISH BAPTISTS
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Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

A corner of the African market, Léopoldville

An Independent Congo State

EVENTS in Belgian Congo have moved with amazing rapidity. On Thursday, 30th June, independence will be proclaimed.

At present it seems likely that King Baudouin of the Belgians will remain chief of State until there is an effective constitution. He will appoint the members of the first Congo Government taking into account the results of the elections for provincial councils, the Senate, and the Chamber. It is expected that a Government will be formed about 20th June and that Parliament will meet on 30th June.

It was thought earlier that independence would bring into existence a federation of independent states. The people of the Lower Congo seemed to want their own state, and they formed one of the largest political groupings. Now there is the prospect of one state, maintaining the present unity. This will have obvious advantages both economically and politically.

A potentially rich country

Congo is potentially a very rich state, and yet it has to face many of the problems of underdeveloped areas partly because its economy at present is mainly dependent on the export of raw materials, the price of which depends on the fluctuations in world markets and partly because of the uneven distribution of its wealth.

In the conferences held at Brussels with representatives of the Congolese political parties it appears to have been agreed that the Congo Parliament should guarantee individual liberty and property rights of Congo citizens, Belgians and foreigners; and that freedom of opinion, religion, education, and association, and of corresponding by mail, telephone, or telegraph should be recognized.

The seat of the future Assembly is likely to be Luluabourg, the chief town of the Kasai Province. This will reduce the ascendancy of Léopoldville in the Lower Congo, Elizabethville in Katanga, and Stanleyville in the Eastern Province.

What of the churches?

What will be the effect of these changes on the Protestant churches in Congo? What will be their effect on our Mission?

There are indications already that Africans will desire to have more authority in mission affairs. They will wish to have a voice in the stationing of missionaries and in finance and property matters. Much tact, self-denial, and Christian sympathy will be required of our missionaries.

The emergence and popularity of the various prophet movements bear witness to a desire on the part of the people for a truly African church. But it may well be that the granting of political independence now will prevent a growth of antagonism to the white man as such and towards Europeans, and thus check the growth of these prophet movements.

The B.M.S. has had considerable experience in dealing with the problems which arise when new nations emerge.

In China our missionaries saw the rise to power of first the Kuomintang and then the Communist "People's" Government (and witnessed the effects of a violent anti-foreign feeling, in part deliberately fostered by the Russians for their own political advantage). In India, Pakistan and Ceylon they had to deal with new situations in countries just granted independence from British rule. There they helped in the formation of Baptist Unions and in the development of the churches towards self-support and self-government.

A ground for confidence

It is, surely, a ground for confidence that the present General Foreign Secretary (Rev. E. G. T. Madge) has served both in China and India, in the latter country as Field Secretary. And in his Associate, Rev. C. J. Parsons he has a colleague well versed in African affairs.

There are obviously radical differences between the situation in Belgian Congo and the situations in the other countries mentioned. The new Congo state will not arise out of the ruins of war and as a result of the victory of Communists supported by Russian power. British missionaries will not be of the nation which held colonial power before independence. But many of the fundamental problems of mission-church relations will be similar.

In a most stimulating article ("Bantu Messiah and White Christ") in the last number of *Frontier*, Dr. Bengt Sundkler discusses the reasons for the emergence of independent African churches among the Bantus and especially messianic prophetic movements. In his conclusions he suggests what mission churches must do in the light of the present situation. He has in mind primarily the situation within the Union of South Africa, but what he says is not irrelevant to the situation in the new Congo:

"1. In order to meet the need revealed here, the missionary

(*continued on page 52*)

Twenty-Five Young People Join in a Work-Camp

By O. H. JOHN

The writer of this article is an Indian evangelist, educated at Serampore College and now Warden of the United Christian School Hostel in Delhi.

BHIWANI of District Hissar (Punjab) is a town with a poor Baptist community. In the year 1959 it has added a new chapter in the history of the Baptist work in North India by having two successful Work-camps.

The first work-camp was held in May 1959, which was a local work-camp and was of an experimental nature. This work-camp was a great success, and we did double the amount of work originally planned, and also enjoyed the fellowship of our Creator, and also of our fellowmen.

The B.U.N.I.* has been very generous in organizing a second work-camp. This work-camp was held in October at Bhiwani, and this camp too has been a successful work-camp. Due to a limited amount of money a total B.U.N.I. representation was not possible.

Excluding Patna, Gaya, Agra, Monghyr, and Simla districts all the rest could send their delegates to the first B.U.N.I. work-camp. On the average there were twenty to twenty-five people daily attending the camp, and sometimes there were even more.

The camp was divided into several crews, which are as follows:

1. The carrier crew

There were several carrier crews. One was in the cemetery, which helped in carrying the water to prepare the cement mixture, and also helped in carrying the mixture to the builders. The other two carrier crews were in the hospital, one of which was for the roof, and it helped in carrying the mud, water, mixture and earth to the roof. The other hospital crew was in the hospital bungalow, and it helped in carrying the bricks, mud and mixture to build a new kitchen and a window for Rev. and Mrs. Drew, the new missionaries who were to be stationed at Bhiwani.

2. The mixer crews

Like the carriers there were several mixer crews. Two of these mixer crews were in the hospital, and one in the cemetery. The light people were used for the light mixing, and the heavy people for the tough mixing. It was really a fun and a thrill to see the mixers at work.

3. The garden crew

This crew consisted mostly of ladies and children, who did splendid work in clearing the garden right in front of the hospital bungalow. Miss Loosley and Miss Gingell also did their share along with others in doing this tough job.

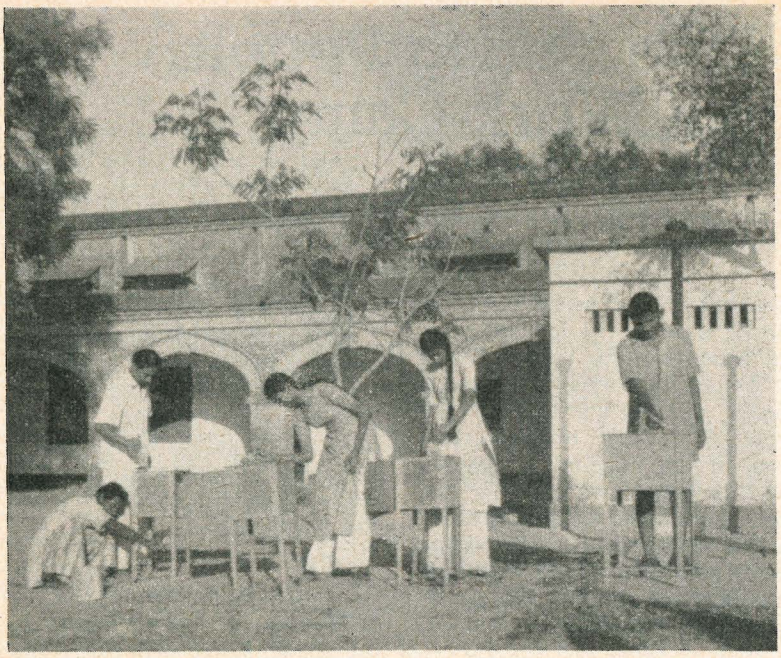
4. The builder crew

There were a few builders, as the ablest people who had some experience of the job were put in for the building work. The builder crew were busy at three fronts, namely, the kitchen, the roof and the cemetery. The kitchen front reminded us that it is God who provides us with food and clothing, and all the health and strength are gifts which come from above. It also

(Photo: O. H. John)

Tea interval for the workers. Rev. O. H. John is on the back row (*centre*)

* The Baptist Union of North India.



(*Photo: O. H. John*)

The painters busy at work

reminded us that God who provides our food for the physical body also provides our food for our souls as well. Jesus said, "I am the bread of life: he that cometh to Me shall never hunger, and he that believeth in Me shall never thirst" (John 6:35). Jesus is our spiritual drink, He is the living water.

The roof front reminded us that God is our guide, guard, and protector. It is He who of old guided, guarded and protected Israel by the pillar of cloud and fire, and led them through the wilderness to a promised land of milk and honey. At this stage we were reminded that God's presence is also with us, and that He still guides us and speaks to us through the Holy Scriptures, the Holy Spirit, and His Saints. We felt that we too were advancing towards the promised land that where He is we too may also be with Him.

The cemetery front reminded us of the sufferings, death and finally the glorious resurrection of our Lord Jesus Christ, which are the focal point of Christianity. We were reminded that through our faith in Jesus Christ as our personal Saviour we die to sin, and rise up victoriously in newness of a life everlasting.

The B.U.N.I. Work-camp, which was held at Bhiwani, has thrilled the minds of all those who attended it. It offered us a very profitable time of service and fellowship. The success and the thrill of this work-camp would surely be an inspiration to organize many more work-camps of this nature.

An Independent Congo State

(*continued from page 50*)

Church must attend to *pastoral care*, which implies, *inter alia*, that there must be a sufficiently large number of well-educated ministers, both Western and African, to be able to deal with the situation.

"2. The Church must give a *bolder translation* of the Christian message to the actual conditions and actual need of the Bantu. This implies an Africanization of forms of public worship and the use of such African means of expression as music, song, rhythm, and instruments; it is a question no less of the Africanization of the entire life of fellowship within the Church.

"3. New attempts must be made in the direction of *church unity* in order that the present fragmentation might be repaired and the goal of 'one flock under one Shepherd' might be realized.

"4. The Christian Church must be interpreted as *one family, a brotherhood under one Father*, all created in one and the same blood, and liberated through the same blood. This fundamental Biblical truth must be treated seriously."

The Faith Spreads among the Mundas

Every Sunday, in the courtyard of a house in Jhargati, a village in Orissa, India, a small group of Christians meet for worship and to hold a school. Soon, they are likely to form a church. Their story illustrates how Christianity is spreading among the Munda community.

Missionaries from Sambalpur, when they visited the church at Baramandu, found it in a flourishing state. Ten young people were being prepared for baptism. The membership numbered 230 and the church ministered to a large number of Christians scattered over a wide area. The pastor and members were much concerned about the people in the remote villages.

The village folk cannot attend services regularly at Baramunda because of distance and the fact that heavy rains sometimes make jungle roads too difficult to use. So it was decided that the pastor should go to Jhargati, twelve miles away, to hold services and establish a Sunday school.

Christian families from four villages now make their way each Sunday to the Jhargati courtyard. And there is much talk of the formation of a church. Already there is hope of land being secured for the church and plans are being made for an evangelist's house.

Miss Beryl M. Daulby, S.R.N., a member of the Hall Green Church, Birmingham, who left in February for service at the Bolobo Hospital, Belgian Congo

Plans Made for New Secondary School

The missionaries at Bolobo, Belgian Congo, are discussing the possibilities of starting their first secondary school in their district, which covers something like 4,000 square miles.

At present they run two schools in Bolobo and schools in many villages. They also have a number of regional schools, but none providing secondary education.

One of the schools in Bolobo is for girls and the other for boys. Both provide five years of primary education.

At the end of the five-year period the children with the brains—and the money—can take a two-year course to prepare for secondary education. Bolobo children at this stage are joined by the clever and lucky children from the district primary schools.

In a short time direction of the Bolobo schools' five-year course will be handed over to Africans. Already all the teachers are Congolese. The missionaries are engaged on administration and supervising the schools in the villages.

Educating Young Nations

What are the problems confronting the educationalist in colonies today, and how are they being solved? This is the question to which Mr. W. E. F. Ward addresses himself in his book *Educating Young Nations* (George Allen & Unwin, 15s.).

He himself holds the view that there is no difference between the educational problems of a colony and of an independent state. But he writes particularly of colonies because of the psychological differences. His own experience has been in British colonies, or as an officer in the Colonial Office. Nevertheless what he writes has relevance to other colonies and also to rapidly developing new independent states.

Among the subjects he considers are Education for Self-Government, the Problems of Poverty, Language and Culture, Women's Education, Technical Education and Informal Education. He discusses where education should begin and what should be taught.

The book, well written by an expert, should prove of value to all teachers, and especially to those serving overseas.

New Secretary for Bible Society

The new General Secretary of the Bible Society of India and Ceylon, in succession to the late Mr. P. Mahanty, will be Dr. Inbanathan, a presbyter of the Church of South India.

He is a graduate of Bangalore and Serampore, and of the Hartford Theological Seminary, U.S.A. Last year he was at the Selly Oak Colleges, Birmingham, as visiting William Paton lecturer. Prior to that he was a chaplain at the Medical College and Hospital, Vellore.

Baptist World Alliance

Dr. Arnold T. Ohrn, General Secretary of the Baptist World Alliance since 1948, is due to retire at the Rio Conference in July.

The executive committee of the Alliance has nominated Dr. Josef Nordenhaug, President of the Baptist Theological Seminary, Rüschlikon, Zurich, to succeed him.

Our China Mission—The Last Phase

(1) 1925-1930

By H. R. WILLIAMSON

MY last two articles dealt with the years 1875 to 1925. Here let me first summarize the position as it appeared at the end of the period.

The noteworthy events in each province in this period are outlined below:

In Shantung ten societies were now co-operating in the work of the Christian University, "Cheeloo". A charter for conferring degrees in each major faculty was secured from the University of Toronto, and the number of women students greatly increased. A fine new University Hospital, towards which the B.M.S. made a big contribution, was erected, equipped and staffed.

And in spite of the fact that evangelistic work in the country was severely restricted by banditry, war and general disorder, the membership of our Shantung Church advanced to its peak figure of 7,000.

Exceptional opportunities

In Shansi, relatively more peaceful conditions prevailed, and thanks to the friendliness of the governor, missionaries and Chinese Church leaders were given exceptional opportunities for public service. They helped to suppress a severe outbreak of pneumonic plague in the north of the province in 1917–18 and saved the province and the whole of North China from a terrible catastrophe.

Our medical work suffered a serious blow in the death of two young doctors, Dr. John Lewis in 1916 and Dr. George Edwards in 1919, but Chinese medical graduates from Cheeloo came to the rescue, and helped to maintain the work of both men's and women's hospitals at its customary high level.

Reduction of our missionary staff led to the transfer of Shou Yang in the east and Wen-Shui and Chiao-Cheng in the south-west to other hands. By 1925 the membership of our Shansi Church had risen to 1,000.

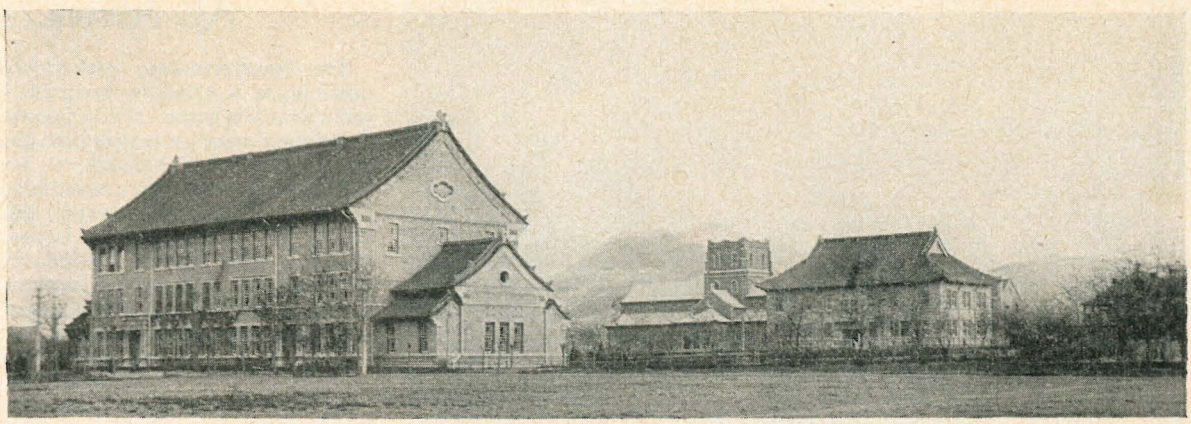
In Shensi external conditions were terribly disheartening. Banditry, pillage, and civil war rendered travel unsafe and life and property insecure. We sustained severe losses by the deaths of Drs. Jenkins, Robertson, Scollay and Andrew Young, and Miss Jessie Beckingsale and many others had to withdraw. These factors, combined with the dire political and social confusion and distress which prevailed, compelled us to hand over our work at Yu-Lin-Fu and Sui-Te-Chou to another Mission.

But in spite of all this frustration our Shensi Church made truly astonishing progress, the membership having advanced to 2,686 in 1925.

Extreme nationalism

In May 1925 international incidents in Shanghai and Canton occurring concurrently with rapidly developing extreme nationalism, were exploited by Communist agitators to set the whole country ablaze with virulent anti-foreign, particularly anti-British, feeling. Widespread demonstrations, chiefly of students under Communist influence, violently denounced the "unequal" treaties, and vilified foreign missions and the Chinese

Schoolgirls visiting the Martyrs' Memorial at Taiyuanfu (in 1935)



The Chemistry Department, Chapel and Theological Department of the Shantung Christian University

church as "imperialistic" agencies. In the ensuing rioting and confusion much mission and church property was damaged, Christian education was seriously disorganized, and the lives of missionaries and Chinese church leaders were frequently jeopardized.

In consequence, by 1928 over 60 per cent of the total Protestant missionary force, and great numbers of Roman Catholic missionaries, had left the country never to return.

Much work maintained

B.M.S. missionaries, although compelled to evacuate at intervals, succeeded, with the loyal co-operation of Chinese colleagues, in maintaining a great deal of work in every place until the end of this critical period.

In Shantung, the work of the University was somewhat precariously continued, but in 1929, after the issue of new Educational Regulations, it was deemed advisable to convert our central boarding schools into institutions for Bible, industrial and lay training. Most primary schools, however, closed down.

Country work suffered severely from the dangers of travel; many village churches were destroyed; Christians were driven from their homes, many being killed; the Chou-Tsun church was badly damaged, and the Shantung Baptist Union could function only spasmodically. Thanks, however, to the magnificent spirit of our Chinese leaders, evangelism and church work were persistently maintained.

Our medical staff, though overwhelmed by the care of victims of civil war, cholera and flood, inaugurated a new campaign of public health and the beginning of leper work at Ch'ing-Chou-Fu.

Until 1935 in Shansi political conditions were relatively more stable. But banditry was rife in the countryside, and in November 1928, Grace Mann, one of our capable younger missionaries, was killed on the open road. In 1928 it was necessary to close the Boys' Boarding School in T'ai-Yuan-Fu, but the Girls' School contrived to keep going with occasional breaks.

Chinese Christians persecuted

Our Chinese colleagues were subjected to constant insults, threats and cajolings, designed to divert them from mission service, but none defected, and the troubles only served to bring them and the missionaries into closer fellowship.

The training of evangelists was continued at intervals; Chinese pastors were appointed for the first time at T'ai-Yuan-Fu and Kuo-Hsien; spiritual revival occurred in several churches, and our medicals, labouring for the wounded and distressed, and in training older-style Chinese doctors in modern surgery and public health enhanced the evangelistic opportunity.

In Shensi the virulence of the anti-Christian movement threatened for a time the very existence of our educational work, and serious but unsuccessful attempts were made to alienate our Chinese leaders from the work of the Mission. Two of our evangelists were killed while engaged in tent-mission work in the country.

In 1929 Hsi-An-Fu was besieged for nine months, and in the next three years severe outbreaks of famine and pestilence decimated the population of the surrounding plain. In the midst of all this tragic suffering B.M.S. missionaries carried through notable measures of relief, both alleviative and constructive in character.

(Photo: E. G. T. Madge)

In a typical West Indian town

New Delhi Project Advances Slowly

The project for building a church at Green Park, New Delhi, is advancing only slowly.

Early last year the leaders of the enterprise were in a very discouraged state. The little group at Green Park seemed quite satisfied with its weekly services, and enthusiasm for the extension project was low among the people of the New Delhi Free Church.

After an appeal for a new effort the Free Church decided to launch a building fund. The target was Rs. 10,000 by the end of the year. Only about half that sum was realized when 1959 closed. At a meeting in November it was reported that the Free Church had raised Rs. 2,000 and made a grant of Rs. 1,000 from church funds. The group at Green Park had raised about Rs. 2,500.

Soon after the appeal was made the site for the new church was consecrated, and the double event stirred the Green Park group to more life.

Sunday evening services were abandoned and Sunday morning services started. As a result the size of the congregation increased somewhat. A youth fellowship was begun and an attempt is being made to establish a Sunday school. A church magazine is now published and 300 copies are distributed in the neighbourhood.

A Tuesday Bible class and prayer meeting is well attended. It is now studying St. Paul's first missionary journey after completing the study of some Christian deviations.

It is possible that a joint committee of the Free Church and the two daughter churches at Green Park and Parliament Street may be formed to further the work of raising money and starting building.

Baptist Leader Dies

Dr. Reuben E. Nelson, former General Secretary of the American Baptist Convention, died suddenly at New York in January at the age of fifty-four.

He was a member of the Central Committee of the World Council of Churches.

All Africa is Ra

The transformation which has taken place in Africa in the last ten years is astonishing. Many people in Britain do not yet realize how the political scene has changed.

Prior to 1951 the only independent African states were the Union of South Africa, Egypt, Ethiopia and Liberia. Southern Rhodesia had a large measure of independence as a British Colony with a responsible government.

In 1951 Libya became independent.

In 1956 Morocco (including Tangier), Tunisia and the Sudan all became independent and in the following year Ghana. In 1957 also Kenya held its first elections to the Legislative Council under the Lyttleton Constitution.

In 1958 French Guinea became independent and eleven autonomous republics were created within the French community from former French West Africa and French Equatorial Africa. Kenya held elections under the Lennox Boyd Constitution resulting in a Legislative Council of 46 Europeans, 26 Africans and 20 Asians. Uganda

World Council Studie

One of the current problems now being studied by the World Council of Churches is that of international migration and the responsibilities of the churches in relation to it.

Study groups have been set up in Australia, Canada, Denmark, France, Germany, Greece, the Netherlands, Norway, the United Kingdom and the U.S.A. From time to time they report to a fourteen-member Commission which meets at Geneva.

The study groups, composed of church leaders and specialists, are dealing with a wide range of questions affecting the migrant. They include study of motivations of migration, the problems of those who return, and the social, economic and sociological factors in integrating immigrants into the life of the community. Among these factors the role played by the

ıidly Changing

held its first elections resulting in 35 Africans sitting in a Legislative Council of 60. Tanganyika held the first half of its first elections, and a new constitution was announced for Basutoland, providing a considerable measure of self-government.

In 1959 Belgian Congo gained a new constitution and held its first elections. Tanganyika's elections were completed. Northern Rhodesia held its first elections under a new constitution. It was announced that Bechuanaland, Nyasaland, and Gambia are to have new constitutions.

In 1960 the following are to gain independence:

French Cameroons, Nigeria (with the British Cameroons this will make five national units) Somalia, French Togoland, Sierre Leone, British Somaliland and Belgian Congo.

There are still colonies for which as yet there is no sign of any change in the *status quo*. They are: Angola, Spanish Sahara, Algeria, Swaziland, Mozambique, Spanish Guinea, and South West Africa.

(Photo: E. G. T. Madge)

Rev. A. C. Davies, Chairman of the West Indies Committee, with leaders of the Southern Baptist Convention Foreign Mission Board and of the Jamaica Baptist Union

s Migration Problems

immigrant's personal faith in the success or failure of his integration will be given special attention.

It was in 1958 that this study was initiated. It is due to be completed in time for an international conference in June, 1961, in or near Geneva.

Closing of Churches in Peking

A Peking church member, who attends church there regularly, on a recent trip to Hong Kong described conditions by saying that the churches in Peking are not growing, and that there are few young people present in them.

He felt that scant attendance justified the reduction in the number of open churches.

Kouthuki Wondered Who She Was . . .

Kouthuki, aged 38, working in a mission dispensary in the South of India, wondered who she was.

So she put the question directly in a letter to Dr. Dorothy Daintree, a retired missionary now living in England. They had corresponded regularly because Dr. Daintree had cared for Kouthuki as an adopted daughter.

This was the story Dr. Daintree sent in reply.

When Kouthuki was one year old, her father died. Her mother was unable to bring her up as well as a five-year-old son.

The mother gave the baby girl to Dr. Daintree who was at that time a missionary at the Christian Hospital at Berhampur in Orissa, India.

Dr. Daintree gave the baby the name of Kouthuki and eventually sent her to a home where she grew up a happy, well educated Christian.

As soon as Kouthuki read this story she longed to meet her unknown brother. In her next letter to Dr. Daintree, she asked if there was any chance of contacting him.

Dr. Daintree wrote to Sister Patnaik at Berhampur and the sister spoke to an aged Bible-woman who remembered the adoption and quickly found the brother in a village not far from the hospital.

As soon as Kouthuki got leave from her dispensary she travelled North. The village—a large one with no Christians—was greatly excited when it became known that she was on the way. And, when she arrived, she was greeted with flowers and music.

Kouthuki speaks English and Tamil, but does not know the language spoken in her native village. But some of the schoolboys there know a little English. With their help, she was reunited to her Hindu brother and other relatives.

Now she is praying that her brother may become a Christian.

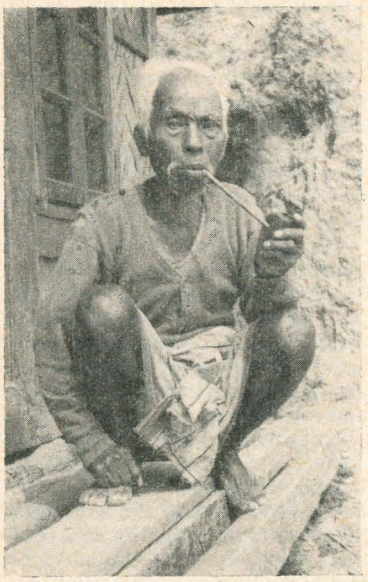
The Land of Head-hunters becomes the Land of Peace

By H. S. LUAIA
(*Secretary of the Mizo Baptist Union*)

THE Mizo District, a beautiful country (formerly known as Lushai Hills) lies between Burma and East Pakistan. Though beautiful because of the hills, rivers and many kinds of flowers, it was, of course, very dark before the light of the truth came.

The light came from the West. The song of Zachariah came true for us, "Through the tender mercy of our God; whereby the dayspring from on high visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace."

The land of head-hunters is becoming the land of peace. The head-hunters are becoming the children of God. How much we owe to the first missionaries!



(*Photo: E. G. T. Madge*)

An old Lushai man, born before there was a single Christian in his country

And to the B.M.S. which is still sending missionaries to our country.

The Mizo District is now a Christian country: 90 per cent of the population is Christian. On Sunday, every whole family goes to church to worship God and to the Sunday school to study the Word of God. It is no exaggeration to say that 90 per cent of the Christians go to Sunday school. The Church is the centre of the people.

Two youth organizations

There are two youth organizations in the Church: the G.A. and what we call T.K.P., which works on C.E. lines; the members of the former being about two thousand and the latter about five thousand. We hope that these will continue to prosper, for already in many village churches they are proving to be true sons and daughters of the Church.

The need for a training school for church leaders had been felt for many years. During the Jubilee year of the Mizo Church, 1944, a collection was made among the churches in order to start such a school and an amount of money was also granted by the B.M.S. from its Ter-Jubilee Fund.

The school was started in 1946 and is still functioning happily and successfully. This school is intended for the training of lay preachers, both men and women. So far about one hundred and forty have attended of whom about nineteen have been women.

The school is financed in equal shares by the Church and the Mission; and we also have an Annual Bible School Sunday when a collection was made throughout the country to help the school.

This school can accommodate fifteen students only, whereas sometimes we have forty applicants or more. However, the school is certainly proving to be an agency for the firm establishment of the Church, and we continue to rejoice in all that it does.

Some years ago the Government took over most of the schools which had previously been in the charge of missionaries; but at that time we decided that we should like to retain some interest in education, and we still have a teachers' training school and about twenty-four primary schools now. These primary schools are intended not only for the instruction of the children but for the extension of God's Kingdom, and most of them are in the part of the country which is still backward and not fully evangelized. Church and Mission share equally the cost of the schools, and for the Church's part we have a separate collection which we call "Rice Collection", put aside by every family as each meal is prepared. (I am afraid we shall not be able to continue this rice collection this year because of the famine that has already begun. Almost all the cultivation of rice crops has been eaten up by the plague of rats last year. This is a real tragedy for the Mizo people.)

Medical work in the Mizo Church has evangelism at its

root. From its beginning we have looked for the girls who train with us for four years as nurses to carry the good news wherever they may be in later years. At present time medical work in the outlying district is most necessary.

Linked with the revival movement it is a tendency for sick people to flock to anyone who claims to have healing power; and it is essential that we should have real nurses and doctors, people with real medical knowledge, who can minister to the spirit as well as to the body. We are very grateful to the B.M.S. for sending Dr. and Mrs. H. G. Stockley (who recently came to our country) to work with us.

It is many years ago since the Church started the evangelistic campaign and as a result of this campaign the fire has spread rapidly and consequently will burn strongly for many years.

This evangelistic campaign is continued now in the form of a unified evangelistic effort held throughout the month of September each year. The people are generally free from their cultivation of rice crop and while waiting for the harvest they engage in prayer and preaching.

(Photo: H. S. Luaia)

Tipperah tribes-people in the Mizo District

The campaign continues

Though all the people in many villages are now Christians, the Church still continues this campaign with many other kinds of activities. This yearly campaign has proved to be the large factor in the building up of the Christian Church and community in Mizo District. The new converts nowadays are some men and women who had remained unconverted for so long that we did not expect they would ever become Christians.

About the year 1938 the Church began to look around for an opportunity to carry the Gospel message to those who were not Christians. The opportunity was found at hand and the Church sent four evangelists among the Tipperahs and Chakmas living in the lower hills of the district. They speak different languages from us and their manner of life is very different from ours too. Before the British occupied our country, our forefathers used to go down and kill them.

After some years of preaching a number of Tipperahs are becoming Christians and linking up with the Mizo Church. There are 119 villages in this area and there are now 38 Chakma Christians of whom nine have been baptized, and 1,130 Tipperah Christians, of whom 365 have been baptized. Twelve churches have been built, and six of their own number are acting as church elders.

The Church gave three more schools this year for this area which are essential for the extension of God's Kingdom.

These are by no means a small achievement. However, we feel much still remains to be done, and the real work is yet to be started if the Mizo Church is to march abreast with her sister churches in other places.

"Let Christ reign over the length and breadth of Mizo District" was the slogan that was coined during the Jubilee year and has since been the watchword of all the churches in this district. Our aim is to make

Lushai villagers gather to welcome the missionary

Christ known to all people in this district so that we may be found watching when our Lord returns to claim His own.

The present young Church began to face problems, one of them being the infiltration into our country of several other Church bodies—Roman Catholics, Seventh Day Adventists, Pentecostals and others. The church workers also are facing another kind of problem because of materialism, etc. Nominal Christianity also begins in some of the members of our Church, especially to young people. Some of our revivalists getting extreme.

For these reasons our need of good capable leaders is still more urgent. It is a matter of great concern to us that many of our village churches have too few good leaders. We need leaders for the women as well as for the men.

Our women have their own mothers' schools, rallies and united prayer meetings, and one of our present needs is for a woman able to lead and direct and co-ordinate all these activities, especially as we have lost by retirement all our senior lady missionaries.

We still need missionaries. It is likely that our Church will suffer more than you may think if we cannot have the missionaries we need; our difficulty is always the same—lack of really good leaders. We need to train more national leaders and we also need missionaries to work with us.

Since the integration of the Church and the Mission, the Church has to take more responsibilities and the work is increasing.

"The harvest truly is plenteous, but the labourers are few". Let each one pray that the Lord of the harvest may send forth into His harvest the labourers who are so urgently needed.

School for Christian Cultivators

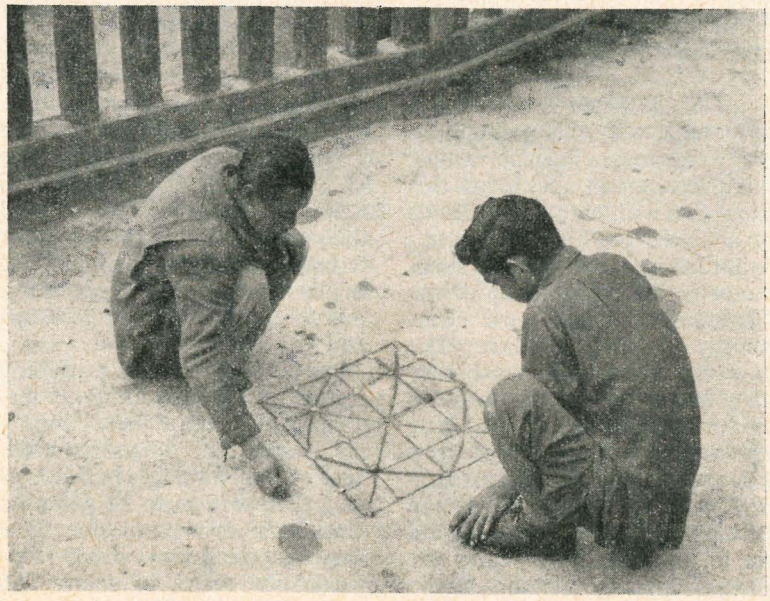
The missionary agricultural project at Diptipur, Orissa, India, has been given a name. It is the West Utkal Agricultural Centre.

In spite of set backs it is making headway and many developments are being planned.

Next September a school for Christian cultivators is to be held. Experts are being invited to deal with various crops.

An exhibition is to be staged at Balangir when meetings of district unions are held there.

Mr. John Smith, the agricultural missionary, is to be spared to devote four months of each year to other parts of Orissa. In particular, he will conduct classes at church workers' schools.



Seen in an Indian town. A game on the pavement

Things Most Surely Believed

The Baptist Confession of Faith adopted in 1689 has been republished under the title *Things Most Surely Believed Among Us* by E. J. Hamer (1/6).

It will be recalled that C. H. Spurgeon republished this same document in 1855 in the hope that "this small volume may aid the cause of the glorious gospel by testifying plainly what are its leading doctrines".

A patient study of the Confession in the light of its history, and with reference to the Scripture quoted. will be most rewarding.

Tell in the Wilderness

A picture of the Church Missionary Society at work in the persons of its missionaries is presented by Dr. Max Warren in *Tell in the Wilderness* (Highway Press, 2s. 6d.).

The book is based on information sent to the author by the missionaries themselves. It should prove of interest to all concerned about missionary work today for what is described is typical of most modern missions, and the author's own reflections are shrewd and wise.

Vellore Concert

The 1960 Vellore Albert Hall Concert, which will mark the Diamond Jubilee of the Hospital. will take place on Monday, 25th April, at 7.30 p.m. Miss Eileen Joyce will be the soloist and she will be accompanied by the London Philharmonic Orchestra under Mr. Norman Del Mar.

Full details of the programme and tickets (from 2s. 6d. to 15s.) can be obtained from the Friends of Vellore, 244 Ballards Lane, London, N.12 (Hillside 7657).

Keenness—at 115 degrees

There is a very keen Bible study class at the Mission station at Baraut in the United Provinces, India. The members are so keen that they asked for the weekly meetings to go on in the month when the temperature varies between 105 and 115 degrees!

Local Churches Conduct Evangelistic Work at Ancient Hindu Festival

From the time of Carey, Ward and Marshman to the present day the Gospel has been preached at the Juggernaut Car Festival held each July at Serampore. Last year there was a difference. Formerly everything was organized by the Mission; last July the local church assumed responsibility.

Very intensive work was done. The members of the congregation were helped by friends of the Bible House, Calcutta, under the leadership of Mr. R. N. Das who brought his van and sold Scripture portions.

There was no shortage of workers, for helpers came from the Howrah and Calcutta churches. Most of them were Indian nationals, but the few non-nationals who preached met with no opposition.

Rev. S. K. Chatterjee, of St. George's Church, Entally, was greatly surprised to see what was being achieved. He came three days and preached out of sheer conviction, for he himself is a convert.

Not only was there an Anglican priest among the workers, but the Salvation Army brass band was there under the leadership of Commissioner Dahya. Among the tunes it played was "Onward Christian Soldiers".

Gospel Records for Congo

Gospel Records Inc. report that Gospel recordings are now available in every language of any size in Congo. They are free to any one who can use them in any quantity required.

They say, "Each missionary and each pastor evangelist, or catechist, should have a complete set; each village should have a complete set, and larger villages three, four or five sets".

The same organization also produces two inexpensive gramophones, one spring driven and the other constant-wind.

Missionary Meetings of the Baptist Assembly, May 1960

Mon., 2 May. 11 a.m. Bloomsbury Central Church: INTRODUCTORY PRAYER MEETING. REV. F. E. HEMMENS of Hammersmith will preside and deliver the address.

Tues., 3 May. 1.30 p.m. Bloomsbury Central Church: WOMEN'S ANNUAL MEETING. *Chairman:* MRS. A. S. HERBERT, Chairman of the Women's Committee. *Speaker:* MISS LILY QUY of Cuttack, India. At 12.15 p.m. in the Basement Hall, Luncheon for delegates and members. (Tickets 4s. from Miss G. H. Stageman, 93 Gloucester Place, London, W.1.)

2.45 p.m. Bloomsbury Central Church: ANNUAL MEMBERS' MEETING.

4.45 p.m. Westminster Chapel: MEDICAL TEA AND MEETING. *Chairman:* MISS J. E. GORDON, O.B.E., M.A., Editor of the *Nursing Mirror; Speaker:* DR. HUGH B. KENNEDY, M.B., CH.B., D.T.M. and H., of Pimu, Congo Belge. (Tickets 2s. 6d. from Miss G. H. Stageman, 93 Gloucester Place, London, W.1.)

Wed., 4 May. 11.30 a.m. Westminster Chapel: ANNUAL MISSIONARY SERVICE. *Preacher:* REV. GEORGE B. DUNCAN, M.A., of Troon, Ayrshire.

6.30 p.m. Westminster Chapel: ANNUAL MISSIONARY MEETING. *Chairman:* DR. J. N. TENNENT, Chairman of the Baptist Missionary Society, will conduct the worship. *Speakers:* REV. C. J. PARSONS, M.A., B.D., Associate Foreign Secretary and the REV. E. G. T. MADGE, B.A., B.D., General Foreign Secretary. Valediction of Missionaries for overseas.

Thurs. 5 May. 7 p.m. Westminster Chapel: UNITED YOUTH RALLY. *Chairman:* MR. DAVID RAPER, B.A. *Speaker:* REV. REX A. MASON, M.A., of Cardiff. Recruits for the B.U. and B.M.S. will give short testimonies.

The Diary of Joan and John (IV)

This diary of two young missionaries on their first term of service will help readers to understand some of the present problems. It is based on actual events and real experiences.

Sunday, 19th

After the evening English service, where attendance was most disappointing again, John engaged in conversation with a Tagalog manager of a local shop. He had read a little of the New Testament we had given him sometime ago, but he is one who delights to argue for arguing's sake! We must be loving and persevering with him however, for what is the verse which God brings home to us time and time again? Yes, 2 Timothy 2:24, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient . . ."

Tuesday, 21st

Joan went out shopping this morning for stores and material. The streets here are so different from those at home: the narrow, main thoroughfare is well filled with hastening people through whom cars and bullock carts wend their way. One has to become accustomed to the open drains, the red smears of ejected betel juice which many of the folk chew as they go about their business, and the blare of music as it issues forth from wireless sets at full volume. Imported goods are very dear, but in the textile shops there is plenty of cheap cotton material made in the Far East. Joan returned wet through with perspiration, and needing some while to cool off before beginning to cook the dinner!

Friday, 31st

The hot sultry weather made Tagalog sermon preparation today quite demanding. Although we have been studying the Tagalog language for two and a half years, our vocabulary is still very limited. And all the time, one must bear in mind the slender grasp the Tagalog Christians have of the elements of their faith, for many of them have been Christians only a short while. John has been planning his address along the theme of "Christ as Victor over temptation and sin"; for unless they know Him as such there will not be that clear difference in their lives from that of their neighbours.

One of the near relations of our servant was converted earlier in the year; we have been thrilled to hear that this has made a profound impression on Singam. Our prayer partners at home are praying, as we are, for his salvation. May it not be long in coming.

Monday, 3rd

A lovely clear morning, with the mountains standing out in dark silhouette against the changing pastel colours of the dawn. Life begins early in the East, and we are usually up before six o'clock. Many of the men are out working in the fields soon after dawn, to take advantage of the coolest part of the day, and while it is still dark the wailing cry from the mosque wafts up to us from the town, as the Moslems are called to prayer. Then the town begins to wake up, the noise of the traffic increases, the newspaper man calls, our servant arrives to open up the house and prepare the breakfast and another day has begun. Yes, it is good to be up early, and to spend time with God before the day's business is begun.

Thursday, 6th

Our servant, Singam, seems to catch "Spring cleaning fever" several times a year, and once we have set him on one room he proceeds un-asked through the others! Cobwebs certainly do gather quickly with the abundance of spiders out here—spiders of all sizes too! Joan had a narrow escape today when a scorpion fell from a wall from which she had just taken a jug. We killed it quickly, as the sting in their tail can be dangerous, especially having Timothy around. Today, Timothy stood for the first time, much to his own delight, and ours!

Monday, 10th

Jim and Betty, two of our fellow missionaries, have been with us for most of the day. It was good to enjoy fellowship together, and to spend some time talking and praying over the Lord's work in this land. Their three children are away in the school for missionaries' children, and it will be several months yet before they see them again. This is a need of the top priority for the folks at home to remember in prayer: children separated from their missionary parents. The situation brings its own problems and stresses, and we must also pray for those who look after the children in schools, hostels and foster homes.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Orissa

Two areas in India which are scenes of a continued extension of Christ's Kingdom are before us for prayer this month.

Let us offer thanksgiving for the results of the work in the Kond Hills centring on Udayagiri and Balliguda, and that in West Orissa with mission stations at Sambalpur, Balangir and Diptipur. There are now over 3,000 Christians and 78 churches in our area in the Kond Hills. In West Orissa too the seed continues to bear fruit. There is news of laymen going out two by two to preach the gospel to neighbouring villages and statistics show that in 1958–59 over 600 people were baptized in the Balangir and Diptipur areas.

But this growing church also needs our intercessory prayer. Let us pray for the Moorshead Memorial Hospital at Udayagiri, the work of evangelism centring on Balliguda, the educational work, work amongst illiterate villages, the task of training lay leaders, new Christians witnessing amongst spirit worshipping kinsmen, those Christians who are persecuted for their faith, and all missionaries, pastors and evangelists who are called to shepherd new converts and lead them and new churches to spiritual maturity.

Léopoldville

We are also asked to pray for the church in Léopoldville, the growing capital of Belgian Congo. This is a city into which many Africans of different tribal groups have flocked in search of employment.

Pray for our missionaries who serve there in church and educational work, and also for the administrative work of the B.M.S. Secretariat, and in particular for the new B.M.S. Field Secretary, that at this time of uncertainty, when a new African nation is being created, and the relationships between Church and mission are being freshly examined, he may be conscious of the continual presence of the Holy Spirit.

Pray too for the work of *Envol*, and the Congo Protestant Publishing House (Leco)—that in these days of opportunity Christian literature may be used to strengthen the Church and lead men and women to the Saviour.

Kimpese

Then remember Kimpese, with its Pastors' and Teachers' Training Institute, and all Africans and missionaries who are engaged there in equipping African students for their life's vocation of teaching or the ministry.

ACKNOWLEDGEMENTS

(To 16th February, 1960)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Nottingham, £1; Anon., Cambridge, £1 12s. 6d.; Anon., Bristol, £2 10s.; Anon., £2 2s.; Anon., Kelso, £5; G.B. Col., £50; N.R., Newcastle, 12s.; Anon., Wales, £10; An O.A.P., in memory of her dear sister, £3; Anon., Bermuda, £3; A Prayer Partner, £10.

Medical Fund: "Provided for", £2; O.A.P., work in Congo, £1; Anon., Coventry, £5.

Famine Relief: Felixstowe, to help Lushai Church, 5s.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
January				
15	Miss S. B. Stephens (Mortgage Interest)	24	10	0
21	Mrs. L. R. Morris	50	0	0
22	Miss A. E. Harris	200	0	0
25	Mrs. T. Paine	20	0	0
25	Mrs. C. Whittington (Medical)	25	0	0
25	W. H. Lever	25	0	0
26	Miss M. Worsnip	100	0	0
26	Mrs. K. H. Lewis (Medical £100; Women £100)	300	0	0
26	T. W. Phillips	800	0	0
26	P. Shaw	20	0	0
27	Mrs. E. N. Denyer (Medical 15s. 1d.)	1	2	7
February				
3	Miss A. Lundie	50	0	0
8	J. A. Stocks (for investment)	50	0	0
8	S. Bee	628	11	0
11	F. M. Lye	100	0	0
11	C. Fry	100	7	11

MISSIONARY RECORD

Arrivals

20th January. Mrs. F. J. Grenfell and son, from San Salvador.

Departures

30th January. Rev. D. F. and Mrs. Hudson, with three children, for Serampore.

2nd February. Rev. W. C. and Mrs. Fulbrook, for Kibentele.

4th February. Miss R. W. Page, for Léopoldville; Miss B. M. Daulby, for Bolobo.

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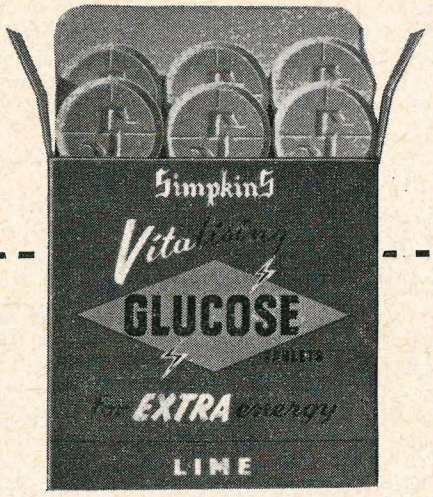

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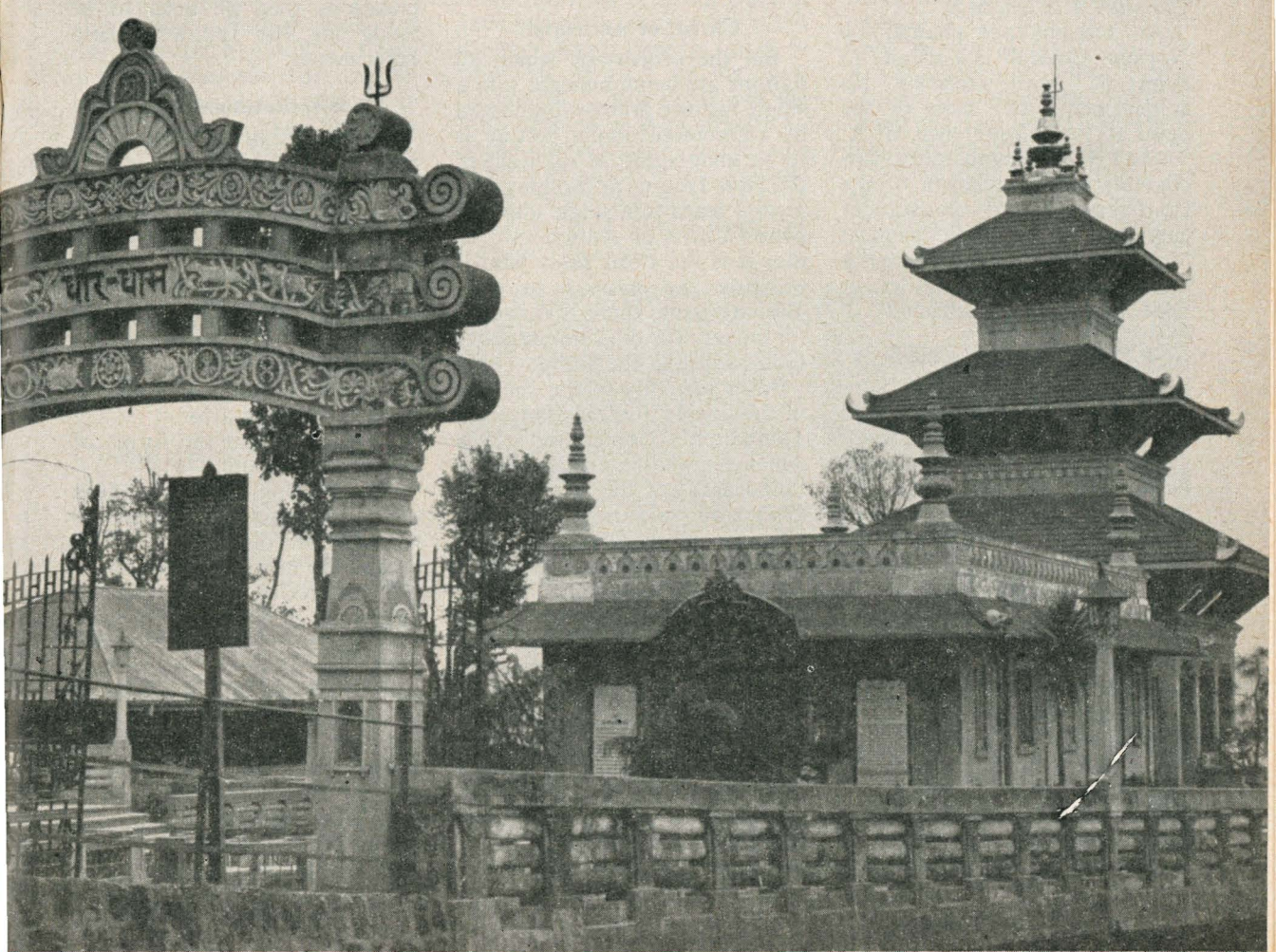
MAY 1960

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



A Hindu Temple at Darjeeling

(Photo: N. B. McVicar)

A Decisive Hour for the Christian Mission

LAST year, at Kuala Lumpur, Malaya, a meeting was held of the East Asia Christian Conference. It was a meeting of policy-makers, almost all of them Asians. As representing the non-Roman Christians of the New Asia now emerging, it was of tremendous significance in the history of the Christian Church.

During the Conference five John R. Mott Memorial Lectures were delivered. The substance of these has now been published by the S.C.M. Press in book form (*A Decisive Hour for the Christian Mission*, 5s.).

An introductory chapter by Norman Goodall is a tribute to John R. Mott, relating his achievements and aims to the new East Asia Conference. W. A. Visser't Hooft contributes two chapters on the relation of the Conference and its constituent churches to the Ecumenical Movement as a whole. There is a final chapter by D. T. Niles on "A Church and its Selfhood".

St. Paul's missionary methods

But the most stimulating chapters, and the ones most relevant for readers of the *Missionary Herald*, are the two by Lesslie Newbigin. He writes in an easy and clear style—an evidence of clear thinking.

In the first of his two chapters it becomes apparent how much the author has been influenced by the writings of Roland Allen and especially *Missionary Methods, St. Paul's or Ours.* He is dealing with the general theme of the work of the Holy Spirit in the life of the Asian Churches; and his main thesis is that missions have not been prepared to trust the Holy Spirit as they ought.

He makes the point that what distinguishes Christians from others is that they know by faith the true meaning of the events of their time. The people of East Asia are being drawn into the current of world history which looks towards a single goal—the sharing of all the benefits of a common scientific and technical civilization. The origin of this conception of a single human destiny is in the so-called Christian West. It is a secularized form of the Christian eschatology.

Christ, or Antichrist?

But the process by which all nations are being brought into a single historic process dominated by a common human destiny is to be understood in the light of the New Testament teaching that history leads to a single ultimate issue—Christ or Antichrist? In that it is the Lord Jesus who is bringing the nations to that ultimate issue, there is no room for anxiety for the Church about God's cause in the world.

After referring to the changes in missionary thinking since the Tambaram Conference 1938 which emphasized the radical "otherness" of the Kingdom of God and laid stress on the Church rather than the Kingdom, and considering the missionary methods of St. Paul, Dr. Newbigin draws attention to three major facts about missionary methods of the eighteenth and nineteenth centuries:

1. Missions relied from a very early stage upon a professional agency controlled and paid by the mission.

2. In most of the countries of East Asia the Church has grown up under the shadow of great mission institutions of education, healing, and service.

3. Decisions which ought to have been taken by the Church were taken by the mission.

These facts, he argues, reveal that there was a failure sufficiently to believe that the preaching and hearing and believing of the Gospel releases in those who believe the very power of the Spirit of God himself to create his own forms of obedience and holiness, and to bear his own witness to Christ.

He then draws out the implications that we need to be ready for the following bold experiments:

A non-professional ministry

1. In regard to the forms of the ministry. The pattern of ministry might well include a local, non-professional ministry in each village congregation, a fully-trained and paid professional ministry whose function will be primarily the spiritual nurture of the local village presbyters throughout an area; a bishop as father-in-God for the Church in an area.

2. In regard to the forms of congregational life.

3. In helping the lay members of the Church to articulate their witness in the different spheres of secular life in which they work.

4. In entering into the spiritual wrestlings of the non-Christian faiths today.

In the second chapter the author discusses the dilemma of the foreign missionary: he is at one and the same time a missionary sent by the sending church, and a minister of the church to which he is sent. He pleads for a radical break with

(*continued on page 70*)

The Ter-Jubilee of the Oriya New Testament

By DOROTHY WELLER

"*THE only way out of the dark*"—"*the entrance of Thy word giveth Light.*" These were the words printed on the cover page of the brochure issued for the Ter-Jubilee of the Oriya New Testament, the celebration of which took place in Cuttack on the 28th – 29th November, 1959. During these days we thanked God for His Word which for 150 years has been distributed and read in Orissa and has brought light to those in darkness.

We also thanked God for men of vision, like William Carey and his colleagues in Serampore, who gave the New Testament to the people of Orissa, and for those down the years who have done the work of revision and re-translation, all of whom worked and laboured in connection with the Baptist Missionary Society in this Province. We were reminded of Drs. A. Sutton and J. Buckley, Makunda Das (Oriya evangelist), Revs. W. Miller, T. Bailey, E. Noyes and J. G. Pike.

Begun during World War II

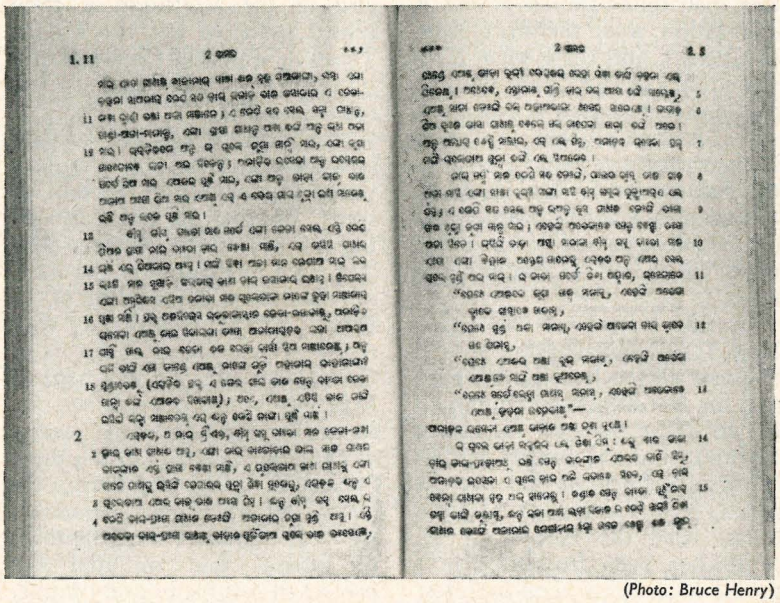
The work of making a new translation of the New Testament was begun in World War II, and the task was entrusted to a Board of Translators, namely, Revs. B. Pradhan, B. F. W. Fellows of the B.M.S., and Rev. A. Anderson of the Danish Missionary Society and the late Rev. Gangadhar Path of the American Baptist Mission. We thanked God for the work of the Bible Society who have been pioneers in the translation and distribution of the Scriptures, and whose aim has been that all may have the Bible in their own language and at a price they can afford.

We welcomed Mr. N. K. Bose, M.A., President; Mr. R. N. Das, M.A., Secretary; Mrs. R. N. Das and Mrs. Taylor, all representing the Calcutta Auxiliary of the Bible Society; together with Rev. W. J. Culshaw, M.A., Translation Adviser, Bible Society of India. We were grateful to Mrs. Taylor for preparing a brief history of the New Testament in Oriya. We read of the Serampore brethren who, in 1804, were beginning to cut a fount of Oriya type in order to print all or part of the New Testament. "How great was the faith of those early pioneers who began getting their translations ready before there was any demand, believing that God, in His own time, would open the way for His Word".

Before the New Testament was published in Oriya there was no other Oriya prose literature of any kind, for it was the first book to be printed in this language. In 1810 Mr. John Peter of the Armenian Church in Calcutta, with his family, were sent by William Carey to Orissa with a supply of New Testaments in Oriya.

The Serampore missionaries continued their task on the translation of the Old Testament, but as Christian work developed the task of revision soon became necessary, and Dr. Amos Sutton of the Baptist Mission in Cuttack, revised parts of the Old Testament which were published in Serampore in 1839.

About that time the Orissa Mission Press in Cuttack was established, and the first piece of literature to be printed in Oriya



(*Photo: Bruce Henry*)

The Kui New Testament open at II Timothy

was the Gospel of St. Mark, the cost being borne "by some ladies in Philadelphia". So the work of translation and revision went on steadily throughout the years, and in 1844, Dr. Sutton, after other translators had reported that they had been unable to make any progress with the Old Testament, by his indefatigable labours for four years, and almost single-handed, accomplished this important work of making a new version.

An amazing story

He tells an interesting story of the results in those early days of circulating the Scriptures even to those who cannot read. "A cart driver on one occasion received the Gospel of Mark (in Oriya) but was unable to read it. He carried it, however, to a distant village. There another man happened to find it and he read it, not only himself, but to some others. The result was that by this means nearly a dozen people were led to Christ. After a time they heard of the missionaries at Cuttack and that they distributed similar books. A deputation was, therefore, sent to Cuttack and these men, after attending service and finding that the instruction there given was the same as that contained in their previous book applied to Dr. Sutton for further teaching. It was subsequently found that those who remained in the village were likewise Christians in heart."

In this history of the Oriya New Testament mention should be made of the Rev. H. W. Pike and his translation in colloquial Oriya. This is still in great demand, and the fourth edition is being printed at the present moment in the Orissa Mission Press. Also the Gospel of St. Mark has been translated into simple Oriya for semi-literates, and was published in 1956. It is hoped that further Gospels will be issued.

A large gathering, including representatives of the various Churches in Orissa, met in the Nari Sangha Sadan (public hall). This had been gaily decorated, and on a red banner stretched across the back of the platform the words "Ter-Jubilee Celebration of the Oriya New Testament—1809–1959" were written in silver paper. The meeting was presided over by Mr. N. K. Bose, and the address was given by Mr. R. N. Das. A Pageant Play on the history of the Oriya New Testament was given by the Cuttack Swordsmen Group, and among many of the scenes depicted were those of the formation of the Baptist Missionary Society in Kettering and scenes in Serampore in connection with the work of translation and printing of the Oriya New Testament.

A great crowd gathered

There was a United Morning Service for young people held at the Baptist Church on Sunday, and in the afternoon a great crowd gathered for the United Thanksgiving and Commemoration Service. Our guests and speakers were on the platform, sitting beneath the red banner, and behind them on the wall were the memorial tablets to some of the pioneers of the Baptist Missionary Society who had been associated in the work of translation and revision of the Bible. We remembered with thanksgiving one of the sons of Orissa, the late Mr. Premanand Mahanty, who rendered such distinguished and untiring service as General Secretary of the Bible Society in India, and before his death did so much to increase the distribution of the Scriptures in Orissa, and initiated the project of a Bible in every home. Rev. B. Pradhan conducted the service, and the speakers were Mr. N. K. Bose and Mr. S. Das (Vice-President of the Bible Society in India).

Greetings and telegrams were received and read by Mr. B. B. Das (Bible Society worker in Orissa) from many parts of the world, including one from Rev. H. W. Pike in Oriya, and one from the daughter of the late Dr. S. Pearce Carey, thus linking us with William Carey. On behalf of the Bible Society Mr. R. N. Das presented a leather bound copy of the Oriya Bible to the Cuttack Baptist Church. This memorable service came to its close with the singing of the Doxology, and as one looked at the great crowd of men, women, boys and girls, descendants of those who had found "the only way out of the dark" through the Word of God translated by the great pioneers of the Baptist Missionary Society in Orissa, our hope and prayer is that they, in their turn, will hand on the torch of truth to their descendants, and make known this message of salvation.

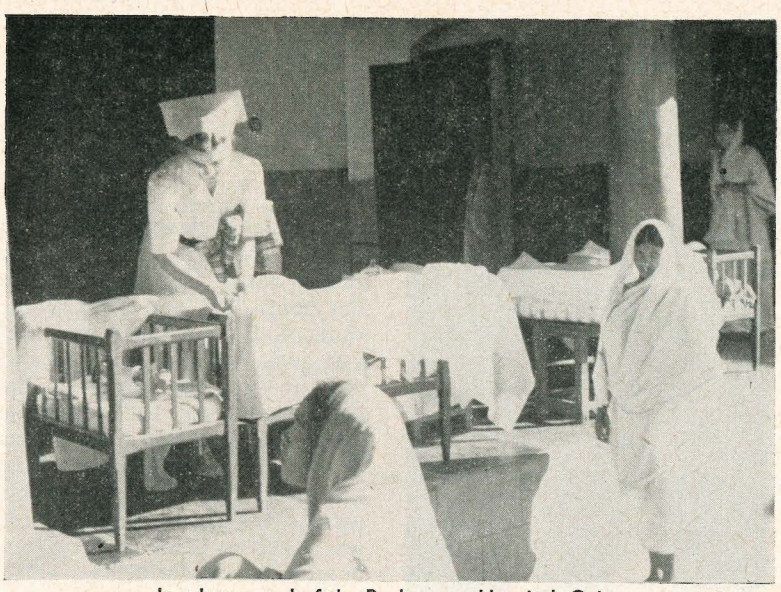
The final paragraph of the brochure sums up what we all felt during these two days of celebrations. "In the years that lie ahead we pray that men and women will arise who will dedicate their minds to the unceasing work of translation and revising, that the printing of the Word may be worthy of its message, and that all Christian people will join together with joy in the task of bringing into all the homes of Orissa the Light of the Book of Books".

A book you really must read

BRITISH BAPTISTS IN CHINA

H. R. WILLIAMSON

THE CAREY KINGSGATE PRESS, 21s.



In a busy ward of the Berhampur Hospital, Orissa

Her Husband had Taken a Second Wife

One day a Christian woman from a heathen village arrived at Ntondo to purchase a New Testament. She was a bright, open-faced person with a smile for everyone. But when one caught her unawares and looked closely at her one perceived lines of sorrow on her face and tears in her eyes. Her clothes were shabby.

This is the story she told to Miss Lowman and Mrs. Watson:

"My husband has taken a second wife, and because of this he and his second wife are out of the church. The second wife spends all her time tantalizing me and trying her hardest to make me lose my temper. She wants to make me say or do something which will lead to my being put out of the church. She and my husband are out, why should I be in?—that is her argument.

"One day this wife and my husband were quarrelling over me. They saw my New Testament. They took it and threw it down and trampled it in the mud. The catechist in our village told my husband that he must buy me another one. So I have come here for it."

Four Villages Have Just One Christian Family Each

Seven villages within a radius of three miles of the mission station at Diptipur in Orissa, India, are being visited regularly by missionaries.

Four of these villages have each just one Christian family.

One village has three Christian families and one has five.

And one has three families of inquirers.

But interest in Christianity is growing in the district, especially among the women.

When missionaries visit these villages they receive a warm welcome. And when a meeting is held for as few as one or two Christian women, quite a number of Hindu women stand around listening.

Young People Observe a Quiet Day

Each year the Baptist young people of Ceylon observe a "Quiet Day". Last October such days were observed at Ratnapura, Makewita (for the Colombo area) and at the Beligodapitya church in the Matale region.

At Beligodapitya about fifty young people were present. They were drawn from that church and from Matale. Those from Kandy were unable to attend owing to unavoidable circumstances.

During the day two interesting and inspiring talks were given by Rev. G. V. Prosser, the leader. His subjects were "The Mountain of Vision" and "The Valley of Service". Each talk was followed by a period of meditation and prayer.

Another feature of the programme was the one and a half hours spent on private reading. During this period each member read a few chapters of a religious book.

The day's proceedings were brought to a close after an impressive service of dedication.

Know-How Wanted

Does any reader of the *Missionary Herald* know how to make recorders out of bamboo?

The information is asked for by Miss Violet M. Parry whose address is: B.M.S. Lingungu, Par Stanleyville, Congo Belge.

Gifts of a tambourine, cymbals and triangles have reached the mission station at Lingungu. Recorders would be a welcome addition to the band. There is plenty of bamboo around the station.

Educationalist Visits Barisal

One of the secretaries of the World Council for Christian Education, Miss Eppie Castro of the Philippines, recently visited our mission schools in Barisal, East Pakistan.

She had talks with members of the staffs and with the pastor of the church.

A Hindu Baptized in Village Pond

By WILMA HARKNESS

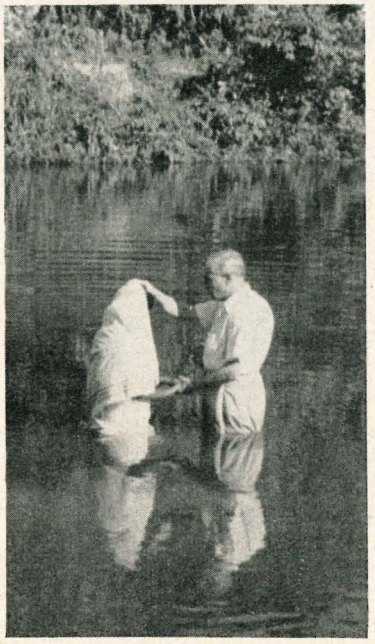
LAST winter was one of the happiest touring seasons I have ever had. I visited a great many villages and in five different centres held classes for women, each class lasting for six days. I was amazed to see in quite a number of places that Hindus, both men and women, were willing to come and listen. I had some very interesting experiences and I would like to tell you about one of them.

I spent a week in Chaulbanji and one day the Pastor, Sobha Sagara—one of the Bible-women, and a native of this district, and I went to the villages of Khaparakhol three miles away, a village which in the past has received a lot of persecution. The Christians there are now in good heart and are planning to build a church.

When we arrived there I learned that before we had our meal we were to go to another village one and half miles farther on where there was to be a baptismal service.

The village of Mahurundi is large and strongly Hindu. We were to examine a man and woman for baptism. The woman would not be examined and it was obvious that she did not want to become a Christian. Her husband, however, was very keen. We examined him. While he could not answer all our questions he could and did express very clearly his faith in Jesus Christ and he knew what Christ had done for him.

During the examination there was the sound of loud wailing. I asked the Pastor later who had died. He told me that it was this man's sister who was wailing because he was becoming a Christian, the first Christian in this big village.



(*Photo: A. R. Taylor*)

Dr. Bottoms baptizing the eldest daughter of the supervisor of the leper colony at Chandraghona, East Pakistan

After the examination we walked to a big tank (large pond) where the baptismal service was to be held. There were only a few of us but we sang all the way there. In the presence of a little group of Christians and a great number of Hindus who had come to watch this man, Trilochana Nag, was baptized. It was a solemn and beautiful moment, made more so by the loveliness of the scene for the tank was full of water lilies and a little white star-shaped flower. Trees came right down to the edge of the water and behind the trees were the dark hills.

We went back with Trilochana to his home to find his wife calmly eating. Sobha went into the home first and cleaned the walls of all their Hindu drawings and gods. We then went in and had a little service when the pastor spoke very lovingly to the man of the joys and temptations of the Christian life and then he commended the man and his wife to the Lord in prayer. He was asked to come to the Communion service at Khaparakhal in the afternoon but he did not. We found out later that the family had created so much trouble that it was impossible for him to come.

This man cannot read. He is surrounded by strong Hindu influences.

A Decisive Hour for the Christian Mission

(*continued from page 66*)

the old pattern of mission-church relations with its false dependence. What is needed is a new dependence in which each has something to give as well as something to receive.

He is most optimistic about the future, provided one condition is fulfilled. "That condition is that there shall be distributed throughout the whole membership of the Church a deep, and strong, and experimentally verified conviction about the sufficiency and finality of Christ for the whole world."

Master Plan for Serampore College

FURTHER details of Serampore College's 1960 Jubilee Year plans are given in an attractive brochure published by the Council. The illustration accompanying this article shows at a glance the changes that will be effected when the work is completed:

A preliminary estimate of the cost is Rs. 12,20,000,* of which Rs. 4,56,450 has been received or "ear-marked". These are the figures:

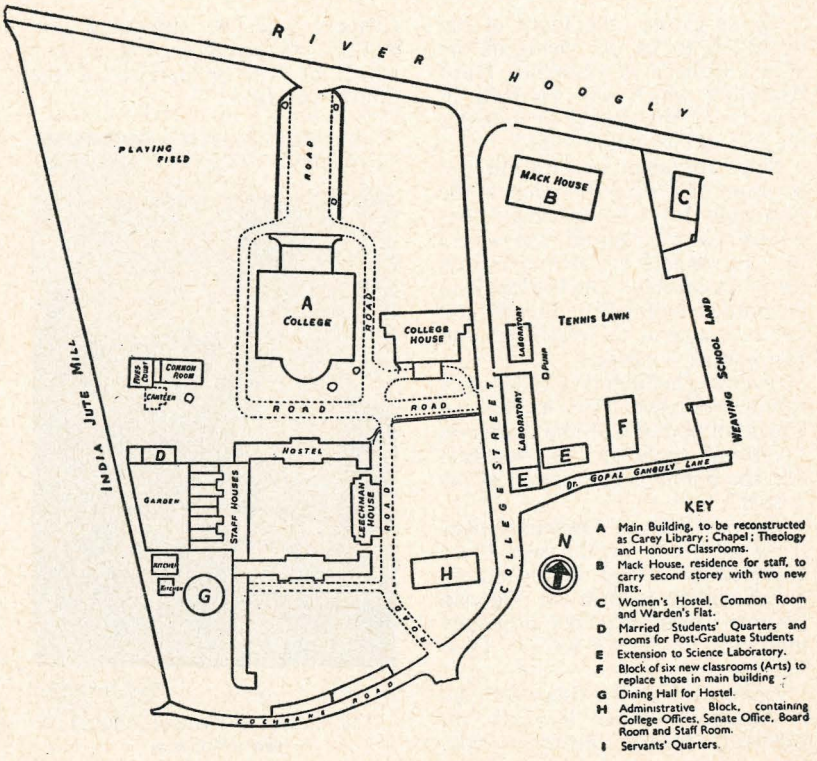
	Rs.
Renewal of beams and general renovation of main buildings and roads	85,000
Reconstruction of main building to provide:	
(*a*) Chapel	30,000
(*b*) Carey Library, Seminar Rooms, etc.	1,50,000
(*c*) Theology classrooms	10,000
Administrative Block ...	1,25,000
Women's Hostel and Warden's flat	80,000
Staff quarters	1,20,000
Other hostel needs (dining hall, married postgraduate)	1,00,000
Laboratories and classrooms	3,50,000
Servants' houses ...	50,000
Senate offices, Registrar's house, etc.	1,20,000

There was a response of Rs. 1,03,000 to an appeal and this figure is included in the Rs. 4,56,450 received.

The Council point out that the new Administrative Block, now in regular use, had its costs met almost entirely by a special grant from the University Grants Commission.

In the original building, thirty massive wooden beams, which have supported the first floor since 1818, are being replaced by steel joists. This building will be adapted to house the Convocation Hall, Carey Library, College Chapel, Theology classrooms, Seminar rooms and Honours Classroom, in addition to providing living accommodation for a librarian.

To release the original building for these purposes, to provide accommodation more adequate and better fitted for contemporary use, and to meet the standards laid down by the University Grants Commission in connection with the new three-year Degree Course, new classrooms and laboratories for Arts/Science work must be built. This is not to expand a department which already enrolls the maximum number of students but is to ensure a proper standard for their education, with honours affiliation in key subjects, for which adequate facilities are essential. For these developments in general education the help of the Central and State Governments is confidently sought; yet obviously the Council must bear a full share of responsibility for the developments which form an integral part of the total plan.



* A rupee is worth roughly 1s. 6d. 1,000 rupees £75 approx.

(*Photo: A. R. Taylor*)

Mrs. Smith and Mrs. Taylor travelling in the Chandraghona mission launch up the River Karnaphuli

Preparations are being made for Historic Assembly

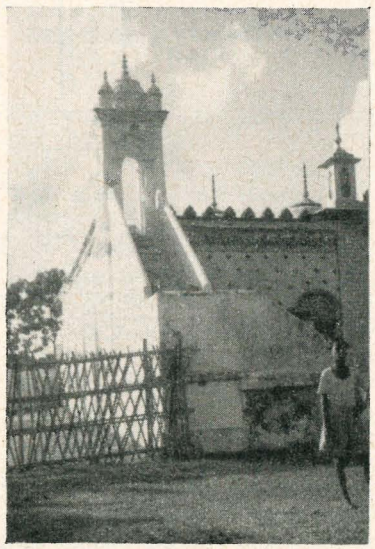
"Jesus Christ—the Light of the world" is to be the theme of the World Council of Churches Third Assembly which will be held in New Delhi, the capital of India, at the end of November 1961.

Plans are under way for the preparation of a study booklet on the Assembly theme, so that local congregations throughout the world may participate in the preparation for the Assembly. The booklet is to be printed in English, French and German and to be translated into many other languages.

Assembly highlights include public rallies addressed by leaders of Christian bodies with the accent on "personal spiritual life, vocation and the public proclamation of the gospel".

Between 950 and 1,000 Christians from all parts of the world are expected to attend the meetings, which will be held in the Vigynan Bhawan Conference Hall, originally built for a U.N.E.S.C.O. Conference.

Among British Baptists who hope to attend will be Rev. A. S. Clement, B.M.S. Editor. Mr. Clement will be attending the W.C.C. Assembly during a tour which he will be making of the South Asia field.



(*Photo: Jean Pullin*)

The minaret of a village mosque in East Pakistan

Pakistan Ba Church Ur

The Baptist Union of Pakistan has resolved almost unanimously not to proceed with the Plan of Church Union as at present proposed.

Three excellent reasons were given for this seemingly negative decision. These were that there seemed little hope of obtaining any real freedom of conscience over the matter of the baptism of those who, after christening as infants, wish to be baptized as adult believers, and that the very wide and divergent interpretations possible of some sections of the Plan regarding the Ministry and Church Government seem to offer little prospect of a genuine Union. Both these objections to the plan, Baptist negotiators had already stressed in the later stages of negotiations.

The third reason which the B.U.P. gave for not proceeding with the Plan of Union was that in the geographical and ecclesiastical situation in East Pakistan, where incidentally all Church bodies work most harmoniously together in the East Pakistan Christian Council, the proposed United Church would in effect be little more than the creation of yet another denomination.

The B.U.P. firmly believes that a much more effective Union can be obtained along other lines, and its decision on the matter was by no

Communists F India with Th

The Communists are propagating their ideology in North India with great speed and efficiency.

Cheap well-produced literature is flooding the market.

In some parts of Delhi there is a planned programme for the systematic road to road selling of books.

Quite near the Francis Girls' High School at Daryaganj there was recently a large exhibition in a tent. This exhibition set forth the advantages of the communist way of life.

ptists Reject ion Scheme

means negative. The B.U.P. Assembly proceéded to form a strong committee with instructions to commence negotiations with the other Churches in the Province with a view to the establishment of a Federal type of United Church.

Negotiations for the formation of United Churches in both North India and in Pakistan have proceeded apace, and the document containing the proposed Plan of Union had been placed before the constituent churches of the negotiating bodies. In the later stages of the negotiations dissatisfaction had been expressed by Baptist representatives with certain aspects of the Plan for Union.

The Baptist Union of Pakistan, which functions in East Pakistan and is the body through which the B.M.S. channels its gifts and under which B.M.S. missionaries work, has thus now given its decision.

It is clear from this that the B.U.P. was fully alive to the present situation in East Pakistan where 80 per cent of the Christian population is Baptist. Missionary work in the province is carried out by Australian and New Zealand Baptist Missionary Societies, and American Baptists, as well as by the B.M.S. through the B.U.P.

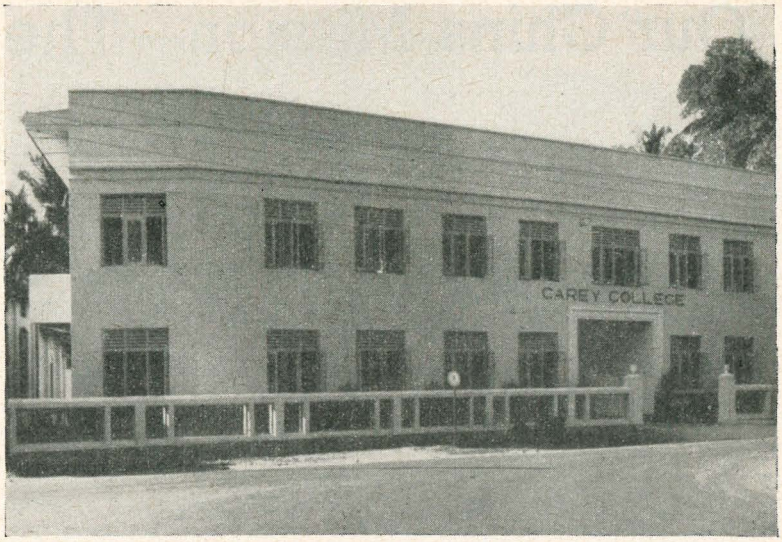
It is hoped that a Conference of bodies interested in the Federal type of Union will be meeting soon.

lood Markets of eir Literature

There were almost lifesize portraits of the Russian leaders and much propaganda from the U.S.S.R.

Outside the tent was a well-stocked bookstall, constantly surrounded by young Indian students and well-dressed business men. Most of the books were in English.

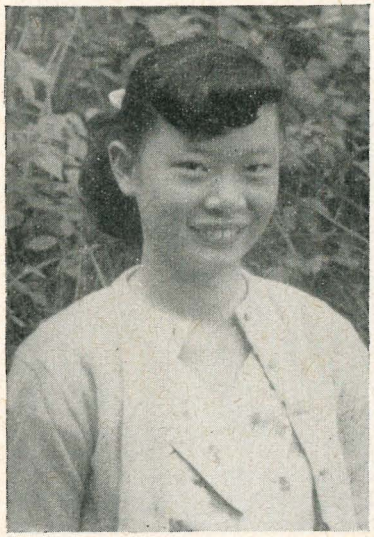
The editor of one of the largest newspapers in India, himself a Hindu, and a grandson of Mahatma Gandhi, is reported to have said in America: "The Christians taught us how to read, and the Communists are supplying the literature."



The new building at Carey College, Colombo, Ceylon. It comprises a well-equipped science laboratory, a staff room and a prefects' room, and is the first instalment of a plan for improving and enlarging the College

Sweet Sixteen—a Missionary's Daughter

This charming young lady is Sarah Lamb, only daughter of the Rev. T. D. Lamb, pastor of the Chinese Church in Calcutta, and Mrs. Lamb, whose work among the Chinese in the city is a feature of Calcutta missionary activity. Plans are in hand for the building of the new Chinese church, which will be known as the Ling-Liang.



Sarah Lamb

Sarah is a gifted pianist and at sixteen years of age is already a qualified pianoforte teacher. She is one of the pianists at Carey Baptist Church—possibly the only church in India where there is a grand piano instead of an organ—and she has played at several big evangelistic campaigns.

Sarah is a great help to her parents in their work. A student of Calcutta Girls' School, she has now completed her school examinations and is taking a secretarial course; to keep her fully occupied in her "spare time", she is also learning hairdressing and domestic science.

Mr. and Mrs. Lamb and Sarah hope to leave for America later in the year, when Sarah will continue her studies, specializing in music.

Sarah already knows several languages but her Chinese parents are not quite satisfied with one particular language and she is receiving extra tuition in—Chinese!

Our China Mission—The Last Phase

II

1936—1945

By H. R. WILLIAMSON

The influx of Communist and rival Manchurian forces between 1934 and 1936, and the retreat of the Reds to the Yen-An-Fu area in the north, split the province, disorganized communications, and isolated our brethren in the northern section for many years.

Chiang-K'ai-Shek, who with his wife had visited Hsi-An-Fu in 1935 in connection with the New-Life Movement, was captured in 1936 by the local forces, imprisoned for a time in Hsi-An-Fu, and ultimately released on Christmas Day, 1936, on condition that he would initiate more forthright policy against Japanese aggression.

Meanwhile, in our own sphere, the training of men and women evangelists and lay readers was continued at San-Yuan; heartening revival occurred in the church at Hsi-An-Fu; a religious education board was formed in 1935; a new church was erected at Wei-Nan with local funds, and a United Church Council, which brought the Church and Mission into closer administrative relationships, was organized. All these developments contributed to the encouraging increase in the membership of our Shensi church to 3,274 by 1937.

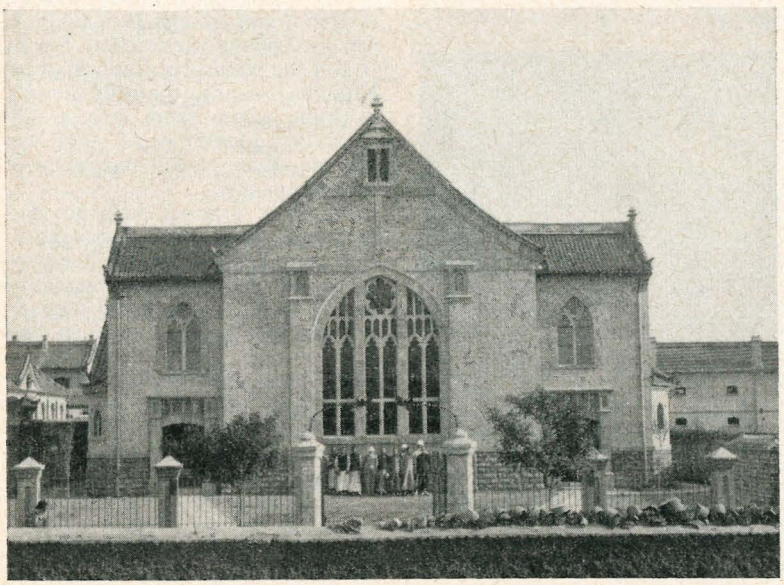
One should notice in passing that in 1927 the Church of Christ in China, a united church comprising sixteen denominations, was duly organized, and that all the churches associated with the B.M.S. joined this new movement.

Between July 1937 and August 1945, during hostilities between China and Japan, in which Britain and U.S.A. allied themselves with China from December 1941, the Japanese forces overran and occupied a great part of the Chinese mainland, including Shantung and Shansi. Although Shensi escaped actual invasion, Hsi-An-Fu and other centres suffered frequently from bombing raids and threats of invasion.

More than fifty million Chinese migrated with their government to the western part of the country. Amongst these were many of our Christians, including some leaders, from Shantung and Shansi, but the great majority of our brethren remained in the "occupied zone" and bore truly noble witness to their faith amidst indescribable suffering.

In Shantung it was possible until the end of 1941 to carry on city work within the limits imposed by enemy occupation. But in the countryside, constant strife between Chinese guerillas and the Japanese seriously disrupted evangelistic and church activities. Our Christians were once again harassed and scattered, and many were killed. The University in Chi-Nan, after many attempts at improvization, had eventually to transfer most of its work to Ssu-Ch'uan, although the Whitewright Institute and Theological school continued to function in modified form.

After 1941 conditions sadly deteriorated. All our missionaries, including many from



The church building at Chi-nan-fu, Shantung

Shansi, and those in Shanghai, thirty-four in all with eighteen children, were removed by the Japanese for internment in Shanghai and other places until the end of the war.

In this latter period of hostilities, our Chinese colleagues in Chi-Nan-Fu, and Chou-Ts'un, Ch'ing-Chou-Fu, Pei-Chen, and other important centres, carried on courageously, in spite of starvation diets, beatings, imprisonment, constant threats, and the valiant resistance unto death of some of their number.

The University premises were occupied by the Japanese military for hospital purposes, but the Whitewright Institute was kept open though no preaching was allowed, and Chinese members of the medical staff organized considerable work in temporary premises. Japanese pastors occupying mission houses in city centres, co-operated helpfully in some ways with their Chinese brethren, but in response to a demand for closer control of the church by Japanese authorities, ordered all churches to unite under one administration.

In Shansi the invasions created a dire situation. Twelve of our leaders were callously done to death at Kuo-Hsien. T'ai-Yuan-Fu was reduced after heavy bombardment, which inflicted serious damage to the men's hospital and nurses' residence, and in which our missionaries rendered notable service to the terrified population. In 1938 a brave effort was made, under the resilient lead of F. W. Price, to re-occupy the northern stations. But alas! in an attempt to reinforce our meagre staffs there, on 4 May of that year, Dr. Harry Wyatt, Miss Beulah Glasby, and their Chinese chauffeur were killed by Chinese guerillas who mistook them for Japanese.

During the following year Japanese pressure on our Chinese Christians throughout the province culminated in July in the imprisonment of many of our leaders in T'ai-Yuan-Fu and elsewhere. At the capital, after the torture of many, our senior evangelist, Wang-Chin-Chang, died a noble death. Fearing that still more suffering would be imposed on our Chinese brethren if our missionaries remained, they decided to leave the province for other parts.

People on the move, with all their belongings in hand-carts.
A familiar sight in China prior to 1952

For the next six years, enduring all manners of hardship, terror and uncertainty, our Chinese colleagues in each main centre performed "exploits" of Christian heroism and perseverance. This was notably true of our Chinese women, particularly Nurse Chang of T'ai-Yuan-Fu, who by God's help wrought miracles in maintaining the orphanage, and in sustaining and developing the life of the church.

In the countryside, however, worship ceased in many places, and the Christians were widely scattered.

In Shensi the B.M.S. hospital, church, preaching hall, and some residences suffered severe damage from the bombardment: some of our Chinese helpers were killed, and many of our missionaries had narrow escapes.

Refugees from other parts poured into the province, including many of our Christians from Shantung and Shansi, who rendered timely and efficient aid in many departments. It was necessary to transfer our hospital to the east suburb, where, as well as at San-Yuan exemplary work was carried on throughout the period, thanks largely to the loyal co-operation of our Chinese staff.

Every other branch of our work, in church, school, evangelism, and training institutions, was steadily maintained at the capital, at San-Yuan, Gospel-Village, and Wei-Nan, in the midst of the most trying economic and other difficulties. Little news came from the northern outposts at Yen-An and elsewhere, but contact estab-

Schoolgirl campers from Tai-yuan-fu, returning home through the mud

lished a little later revealed how courageously our Chinese church leaders had kept the flag flying.

Much excellent work was undertaken by our missionaries and Chinese colleagues who migrated to the west, in education, evangelism, church work and administration, as well as in Christian literature. It was in this period that the Border Mission was organized under Chinese Baptist leadership, and that a British Red Cross Unit, led by Dr. W. S. Flowers, did such outstanding work.

Five B.M.S. missionaries also served with distinction with the British Military Mission in China and other parts of the Far East.

(To be continued)

New Dispensary Opened at Lingungu

By LESLIE JELL

FOR months the people at Lingungu had watched the African builder at work on a building which was near to their homes and also standing back a little from the roadway so as to be convenient for the other villages. At last it was finished right down to the last catch on the windows.

This was to be the new dispensary and everybody was excited as on Friday, 20 November, the station lorry was used to transfer all the beds, medicines and equipment from the old dispensary to the new. In the front of the lorry next to the driver sat a young mother with her very new baby.

The next morning at 9 a.m. instead of the usual Station prayers in the church a short service of dedication was held outside the new dispensary and a bandage was cut to signify the opening. Our African infirmier had worked hard to put everything tidy and in its place.

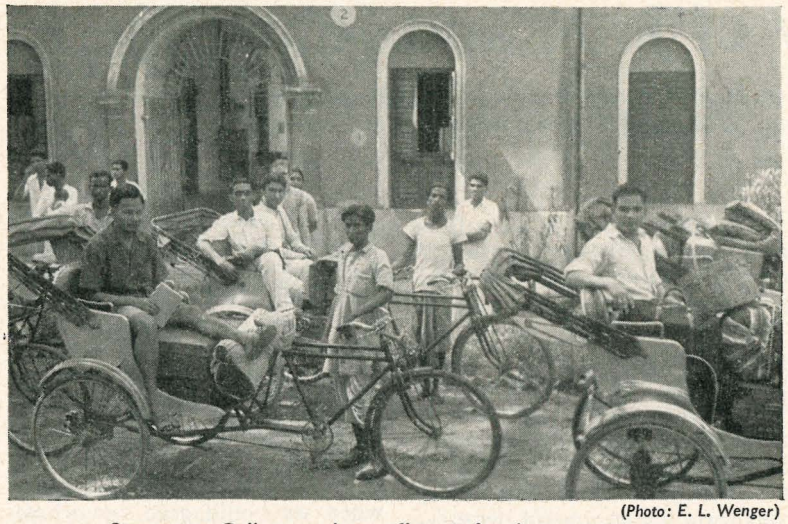
Work will be made much easier now as there are male and female wards instead of all in together, a very nice midwifery room and a medicine and treatment room all in a compact place.

Educating the villagers

We still have to educate as well as give medicines. The villagers will so often say a person is dead and give up hope. An example of this recently was the mother of an eight-year-old boy with tetanus who although the missionary got out the station lorry at 3 a.m. to take the boy to the nearest hospital, because we then had no anti-tenanus serum, the mother refused to go saying that she would rather the boy died in our dispensary than in the big hospital. By God's mercy we were able to send somebody on a bicycle the next morning for the serum and give it in time to save his life.

Very often too, the villagers will try all their native medicines and wait until all hope is given up before bringing an ill baby to us for treatment; often by then it is too late.

This is only a small dispensary, but with the many school children on the station and the families, the ante-natal and baby clinics as well as other villagers who are near, we trust that we are able to carry a part of the whole Gospel to our friends around us.



(Photo: E. L. Wenger)

Serampore College students off to sit for their examinations

Aid Asked for Moslem Refugee Schools

Member churches of the World Council of Churches have been asked to help support the building of twenty new schools in Pakistan, the world's largest Moslem state. The scheme, part of the W.C.C.'s World Refugee Year programme, will cost about $800,000.

The programme calls for the erection of four fully-equipped schools in each of the five satellite towns now being built by the government at Korangi near Karachi, the federal capital, to settle a total of about half a million refugees and homeless people. An estimated 50,000 children between the ages of six and twelve will be enrolled in the new schools.

The building programme has been undertaken and will be administered by the West Pakistan Christian Council. The Pakistan Government will donate the land and playing fields and will allow building materials to be imported duty free. The schools will be run under the management of existing church institutions.

Volunteers Keep Open the Shanghai Bible House

Word directly from Shanghai reports that the China Bible House is being carried on by a small voluntary staff who open it for two-hour periods on certain days. Those who wish to purchase copies of the Bible have to register with the authorities, and this has deterred many from making purchases.

However, the closing of churches has made many Bibles available in second-hand book stores and purchases are now being made there. In regard to the fairly hopeful report about the China Bible House made by the Australian delegation at the time of its visit several years ago, a Chinese Christian who was apparently one of those interviewed by that delegation, has since then said, "Of course we were not able to tell them all the truth about the situation".

Do You Speak French?

Envol, a monthly periodical for Congolese Christians, is full of interest for those in our churches who read French. It is plentifully illustrated.

Suzanne Freitas, who contributes to its columns from time to time, is well known to some. Others, who work on the business side of the paper, M. Georges Vumi and M. Antoine Josias, are former pupils of B.M.S. schools. Behind our friends work Mr. Trevor Shaw, the founder of *Envol* publications, and Miss D. Jenks of our own Society.

The annual subscription for delivery to your own home in this country is 13s. Requests may be made through the Editorial Department of the B.M.S.

The Making of a Missionary

The best book we have so far seen for candidates for missionary service overseas is *The Making of a Missionary*, by Douglas H. Sargent (Hodder and Stoughton, 4s. 6d.).

It gives sound advice about preparation and training and discusses the problem which confront the young missionary on the field. It is right up-to-date and most relevant.

Theological Colleges Offer Free Places

Since the formation of the East Asia Christian Conference much thought has been given to ways and means by which the churches of this region can help one another and be drawn together in common tasks in a common purpose.

One result has been the devising of a scheme whereby theological colleges make available free places for students of other East Asian countries. Already five colleges—The United Theological College, Bangalore: Hong Kong Union Theological College; New Zealand Baptist College; Taiwan Theological College, Taiper; and the Tainin Theological College—have offered a free place each, and other colleges are about to do so.

The Diary of Joan and John (V)

This diary of two young missionaries on their first term of service will help readers to understand some of the present problems. It is based on actual events and real experiences.

Wednesday, 19th

These are the days of our Annual Baptist Assembly meetings in Cobacato. Delegates have come from every one of our thirty churches, and in addition to the business sessions, there have been special speakers on chosen themes and the excited mingling of the people together. We have hardly seen a missionary on the platform all day; how good it is to see the leadership of the meetings, the catering arrangements, the speaking being in the hands of our Asaho and Tagalog brethren. We missionaries are here as servants of the church, and it is a joy to work with, and under, our brethren who have invited us to share in their church life and evangelistic endeavour.

One of the speakers, Rev. J.C., stressed the need for the local church, as a redeemed fellowship, to take upon itself the task of evangelism, and not to leave it to the pastor or a small few. We could not agree more! We have our committees and schemes. But oh! for a spontaneous urge and venture in the hearts of the people to share the gospel with others!

Monday, 24th

Back in Rotara once more—and it is raining! Each morning for breakfast we have a cereal called kurukkan, brown in colour, which we make into a sort of porridge. It is inexpensive and delicious with milk and banana. While Joan was resting this afternoon a prodigious thunderstorm broke: but Timothy did not seem to mind and carried on playing in his room.

Thursday, 27th

We spent much of the afternoon sorting through our flannelgraph, planning out new talks to illustrate the gospel message. Then out came the brush and paints to make a few more pictures for the story. Wherever we go the people are always attracted by the flannelgraph board, or pictures of any kind for that matter, and these visual aids certainly commend the message in a most effective way, especially when our spoken Tagalog is slow and we are groping for words!

What a blessing too are these Gospel records, sent to us free by Gospel Recordings; the folk sit so attentively and listen to the words and music recorded in their own language by their own people. We read in the bulletin of the society the other day of the increasing number of people who are coming to know Christ as a result of hearing these records.

Bozo, our dog, came home with a neighbour's chick in its mouth this morning; needless to say, he is now in disgrace!

Sunday, 30th

A very wet day, which kept the numbers low at church, especially as many have to come long distances and the buses are so infrequent and crowded. We have taken the opportunity to do some reading today, and our thoughts have turned to our home church, where the gospel has been preached this evening.

Tuesday, 1st

With no callers, and few "extra" jobs to do, it has proved a good day for language study, although Joan has been occupied a good deal in looking after Timothy, our small son. Here is one of the issues which a young missionary mother has to face: the demands of the home and family taking up time urgently needed for the study of the language and moving out among the people. However, that first year in the language school, when we could give our whole time to the study of Tagalog, was a good foundation laid. In addition, Singam, our house servant, and the woman we have engaged to undertake Timothy's washing and ironing, set Joan free from much of the work we should otherwise have to do ourselves. A letter came today from a friend at home to assure us of her continuing prayers for us and the young church here; it certainly is encouraging to receive such letters!

Thursday, 3rd

The meat we had for lunch today was more like leather in texture! However, meat is one of those items which is much cheaper here than in England: one shilling and fourpence a pound for beef steak, and if one ever wants chicken it is usually brought to the door alive! What a boon the pressure cooker has been to us, saving time, kerosene oil and making the meat we buy very tender to eat . . . usually! Joan's home church made a good investment when they gave us this pressure cooker as a valedictory present; a good idea for other churches thinking about gifts to their missionaries, too!

(continued on page 79)

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

Congo

As we remember the work at Wathen, Thysville, Kibentele and Kimpese, all in the Lower River Region, the political situation in Belgian Congo should be much in our prayers this month.

At Kimpese the B.M.S. shares in the large and growing Union Medical Training Centre (I.M.E.). Of its staff we support a nursing sister, an orthopaedic surgeon and a dentist.

Wathen, Thysville and Kibentele are centres for district, church and educational work—a great deal of this is in villages, but there is work also in the growing towns of Moerbeke and Cattier. Wathen and Kibentele both have dispensaries, where medical work is maintained by missionary nurses. It is hoped that, in the near future, a secondary school to serve the Lower River Region will be opened at Wathen.

This whole area is a stronghold of the Kimbanguist "prophet" movement. Pray especially that church members may be able to witness to members of this heretical sect.

India

Our prayers are also sought for the Baptist Union of North India. Work in this area has suffered from lack of zeal for evangelism on the part of the church and the "Corinthian like" quarrels which have disrupted church life and nullified Christian witness. As we pray for the Officers of the B.U.N.I., and pastors, evangelists, and missionaries serving in that area, let us also pray for a movement of God's Spirit throughout the Churches.

In Delhi, the growing capital of India, is church, educational and evangelistic work. The new work in the Green Park suburb is at present labouring under difficulties, while the older churches in Delhi seem to make little progress. The large schools—one for boys and two for girls—offer opportunities for evangelism.

Baraut, a town of 20,000 people, which is the centre of district and church work in over fifty villages, is also before us for prayer. Pray for the tiny village churches, the primary schools, pastors, evangelists, teachers and missionaries who labour in this large district.

MISSIONARY RECORD

Arrivals

14th February. Rev. and Mrs. R. C. Salmon, from Kibentele.

24th February. Miss A. M. Tuff, from North India (retired); Miss B. M. Bullwinkle, from Palwal.

Departures

5th February. Rev. H. S. Luaia, for S. Mizo (Lushai).

Birth

10th February. In Angola, to Snr. and Snra. J. S. M. da C. Felizardo, a son, Luis Alberto.

2nd March. At Rajshahi, East Pakistan, to Rev. J. O. and Mrs. Wilde, a daughter, Kathleen Amanda.

ACKNOWLEDGEMENTS

(To 8th March, 1960)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., London, W.1., £3 6s. 6d.; Anon., Kelso, for work in Belgian Congo, £5; Anon., London, S.W.3., £9; D.S., £10; Anon., Manchester, 2s. 6d.; A.L.M., £2; Anon., Pinner, £22; Anon., Birmingham, £2.

Famine Relief: "Provided For", £2 (Lushai Famine); Anon., Cheltenham, £1 (Lushai Famine).

Gift Week: Anon., London, S.W.1., 5s.

Medical Fund: Mrs. T. Streeter, "In memory of Miss M. Streeter", for San Salvador and Berhampur Hospitals, £50.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
February				
16	Miss C. Jones	300	0	0
17	Mrs. W. B. Owen	19	6	9
18	A. Archard ... ... (Women's work £105 13s. 4d.; Medical work £105 13s. 4d.)	317	0	0
19	Miss I. G. M. Kershaw	50	0	0
24	Miss A. E. Jaques (Medical work)	20	0	0
March				
1	J. B. Town	300	0	0
3	T. W. Phillips	112	5	5
7	Miss L. McPherson (Medical £400)	800	0	0
	Mrs. C. Gilbert	100	0	0

The Diary of Joan and John—*(continued)*

John and Daniel held two open air meetings in a nearby village this evening. We had visited there before, and the attention was again good, tracts were eagerly received at the close, and we left in the assurance that the Lord had once again confronted those there with His free offer of salvation in Christ.

B.M.S. JUBILEE SUMMER SCHOOLS 1960

The Jubilee Celebrations include national competitions for essays and photography, local School competitions, Jubilee Dinner and Social and Jubilee Rallies in the autumn.

Since 1910 the B.M.S. Summer Schools have provided happy holidays "with a purpose" for young Baptists. They have become one of the main sources of missionary candidates and many have found Christ in them. This year's programme has room for nearly 3,000 bookings.

BARTON · BEXHILL
CILGWYN · ST. ANNES
MONKSTOWN (Eire) · SEAFORD
SANTA SEVERA (Near Rome) and
GWATT (United B.U./B.M.S.)
From 23 JULY to 17 SEPTEMBER
From £4 15s. per week.

Details of Programme, including Baptist Union Y.P.D. holidays from:
B.M.S. Young People's Department, 93/97 Gloucester Place, London, W.1.

Four new books by
THE CAREY KINGSGATE PRESS

Three Generations
JOAN HARDING **4s. 6d.**

A collection of addresses of unusually good quality. Those who lead or speak at Women's Meetings will find this book full of helpful ideas and suggestions.

Congo Close-ups
MALVINA SHIELDS **1s. 6d.**

This book describes briefly and graphically six women deacons of the San Salvador Church. Their bravery and devotion cannot fail to move those who read their story.

So You Have Left School
R. E. COOPER **1s.**

A talk to boys on such questions as relations with other workers, right use of money and of leisure, sex, etc. It is just the book for churches and Sunday Schools to present to school-leavers.

Your Child and The Church
J. O. BARRETT **1s.**

This booklet will meet a long-felt need in our churches. It is intended for all parents, but especially for those who bring their children for Dedication.

Obtainable from all Booksellers

Publishers
THE CAREY KINGSGATE PRESS LTD.
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JUNE 1960

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

King Baudouin conferring with African political leaders (Photo: C.I.D. Brussels)

The New Congo Republic

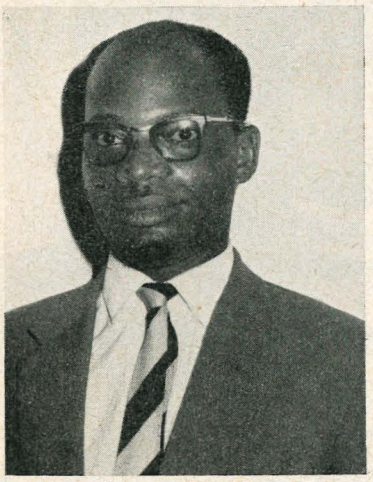
ON the last day of this month the new Congo Republic will come into being with the declaration of the independence of Belgian Congo. Already much of the future has been decided. Last December there were elections for urban and rural councils; in April the provincial councils were elected; in the middle of last month elections took place for the national parliament.

This parliament consists of two assemblies: the House of Representatives and the Senate.

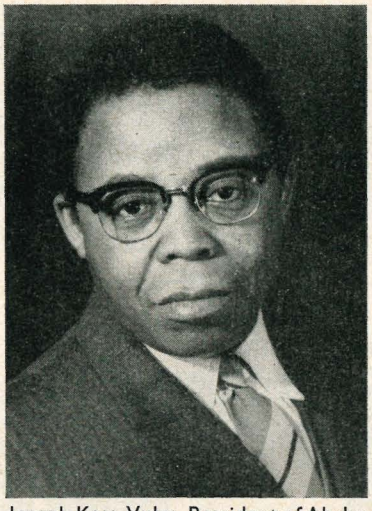
Members of the House of Representatives were elected by universal (male) suffrage, there being one member for every 100,000 inhabitants. The members of the Senate were elected by the provincial assemblies on the basis of fourteen for each province, of whom three were tribal chieftains or leaders.

The first duty of the House of Representatives and the Senate meeting together was to appoint the Head of the State and then to draw up the Constitution.

Who will emerge as the leaders of this new African state? The nationalist deputation which waited on King Baudouin last year to demand immediate independence was led by M. Joseph Kasa-Vubu, leader of the moderate wing of Abako and M. Albert Kalondji, leader of the moderate wing of the Congolese National Movement. During the period of transition the Minister of the Belgian Congo in Brussels has been advised by six Africans, one representing each province. They are: M. Jean-Marie Kibwe (Katanga). M. Sylvain Kama (Léopoldville), M. Jean-Marie Kititwa (Kivu), M. Ignace Kanga (Eastern), M. Justin-Marie Bomboko (Equator) and M. Sebastian Kapongo (Kasai). In Léopoldville the Governor General has been advised by an Executive Committee consisting of M. Remy Mwamba (Katanga), M. Joseph Kasa-Vubu (Léopoldville), M. Patrice Lumumba (Eastern), M. Paul Bolya (Equator), M. Pierre Nyanguyle (Kasai), M. Anicet Kathamuru (Kivu).



Albert Kalondji, President of the Congo National Movement



Joseph Kasa-Vubu, President of Abako

A subject that is causing much concern in Belgium and in Congo is the economic stability of the new Congo Republic. The various riots and the news of them have had their effect. Many Belgians, especially in the urban areas, have become apprehensive. Some have left the country, others have sent their wives and children away for the time being until they see what happens.

Clifford J. Parsons, Associate Foreign Secretary of the B.M.S., with responsibility for the African field

The new political leaders have formidable problems before them. Their new power and authority bring with them grave responsibilities.

At the Mission House on 30 June there will be a time set apart for prayer for Congo. Uppermost in the minds of the members of the Headquarters' staff will be our missionaries. They will be seeking to give advice and leadership to churches in a crisis. The Congolese church leaders will also be remembered.

Nor will prayer be offered for the Church alone. There will be intercession for the new republic and its government as they face the future with all its exciting possibilities and thrilling opportunities.

The Living Stones of the Church in Congo

André Dioko, a gifted young Congolese pastor, visited this country last year in connexion with the Thomas Lewis Centenary

By ANDRÉ DIOKO

TODAY when we build, we build in bricks or cement; but the finest buildings in the land, the large cathedrals and churches built many hundreds of years ago, were built of hewn stone. These alone have stood up to the ravages of time, to the weather, and to the abuse of men. They stand today to the glory of God, and are to us a symbol of God's might and power, of His everlasting grace, of His never ending love. But they are more than this. They are also a symbol of God's other temples, a symbol of Christian men and women.

The stones from which the building is built are taken from the heart of the earth. Buried deep beneath the mud and slime, beneath rivers and fields, they lie hidden from sight, like the dead. Men have to dig deep to bring them to the light.

God has chosen them

God is choosing the stones for His Church from among men and women who are dead in their sins, who have drifted along on the stream of this world's ideas of living, and followed the impulses and imaginations of our evil nature. He has chosen them in spite of the fact that they were children of evil. They are the people of whom the Church is built.

Every day more stones are needed: every day workers are needed. Without men and women who are prepared to work in the filth and mud, the rocks will never see the light. They will remain buried, lying as those who are dead.

They called my Lord the friend of sinners, for He was always with them. He was always walking with them, talking with them, eating with them. Even in His most agonizing moment He called them His brothers and sisters, and wept for them.

The friend of sinners

Some Christians would work only among those who are already in the light; and forget those who know not the light. Some Christians would refuse to be seen talking to a man or woman who was known to be bad, and certainly would never have them in their house. Yet to be God's children is to be like Christ, to be the friend of sinners.

My Lord Himself could not go everywhere. That is why He sent His disciples out. For if the rocks are not brought to the light, how can they be gathered together to be worked on and finally to take their place in God's building? If the world is not evangelized how can God's Church be built?

His Church is not an English Church, or a Welsh Church, or a Scottish Church, or an American Church. His Church is a world Church, to be built in every land.

You, my brother, Christ's brother, are needed in Congo, to do the dirty work of digging for new stones. You, my sister, Christ's sister, you are needed in Congo to help wash away the filth and bring the stones to the light so that they can be gathered together. You, my brother and sister, who cannot go to Congo, you too, are Christ's brethren, and are needed to send others to Congo while you work for Him in this land, needed to give your

King Baudouin flying over Congo with M. de Schrijver, Minister for Belgian Congo and the Ruanda-Urundi

The early cemetery at Wathen where are buried a number of pioneer missionaries

time and energy, your prayers and your money, so that others may take your place.

It is not an easy task to raise up the stones. So often the stone will fall back and you will have to start again. It cannot be done quickly, you have to take it in easy stages, lifting it up a bit and then resting, and then lifting it up again. God is calling for workers to lift up the stones. He is calling you to come and teach, to come and preach, to come and heal. He needs you in this work and He needs you now.

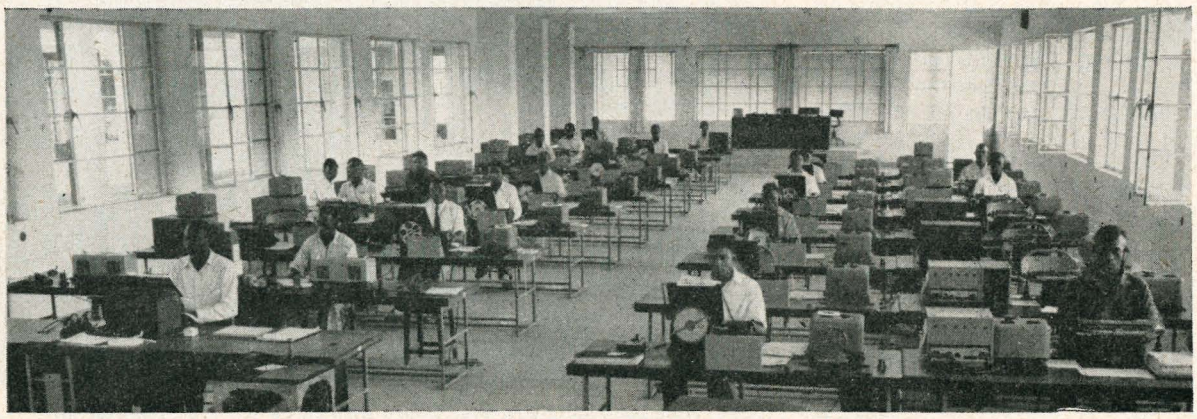
It is hard for you in Britain to realize how big Congo is. It is hard to realize how many different tribes there are each with its own language and customs. Put the Congo on top of Europe, and it would cover France and Belgium, Denmark and Holland, Germany and Poland, the Baltic States and spread into Russia and Germany.

And look at those lands today. Is there peace between Russia and Germany? Is there unity between Czechoslovakia and Holland? Is there real love binding together French and German? After all these years have men with their meetings and plans been able to unify Europe? You know the answer only too well.

Yet that is what is happening in Congo. People widely separated by distance, by customs and by language are being brought together. How is it being done? There is only one way. By making them the stones of God's temple, so that God may dwell in the midst, and his spirit activate and guide them.

There are a lot of people here who think that the people of the Congo do not like the missionaries; this is not true! There are some people who think that if the people of the Congo are able to have their independence they are going to send the missionaries away. It is not true. The people of the Congo need the missionaries and want them.

So from the beginning of the building to the end you are needed, you are being called by God. You are being called by your fellow Christians to dig for the stones, to lift them up into the fullness of light, to help in the fashioning and to bring them together each in its place one upon the other. You are being called to build Christ's Church in Congo.



The headquarters of the Telegraphic Service at Léopoldville

Children have a Jolly Life on Mission Stations, but Parents Worry

Children of missionaries who live away from the big towns in Congo enjoy a healthy and happy life.

A typical letter from a missionary couple tells of their youngsters.

"They have a wonderful life out here," the letter says. "Every day they are running round in fresh air and sun with freedom to go for miles in any direction. They fish for tadpoles in the river and swim and play in the sand when we find time to take them on a picnic. They make bricks and earthenware pots, plait mats from palm leaves, learn to make small wooden huts and roofs of straw. All the time, they have their eyes open to the wonders of nature."

The kiddies like attending the mission schools with the African children and language does not present any difficulties.

Here is another extract from a missionary's letter:

"J—— and S—— are both in school here on the mission—the only little white children in the school. Since, however, they both speak the African language like Africans, and, in fact, are more at home in Kikongo than in English, they are both very happy and have many friends.

"P—— is full of life. At two and a half, she speaks three languages, some English, some Kikongo and some French."

But there is another side to this delightful picture.

The children, because they are white, feel they are different from the other boys and girls they know. The situation puzzles and even distresses them. No child likes to be different or to feel abnormal or inferior.

The teaching in the mission schools does not line up with the instruction given in primary schools in Britain. So, the missionary's child is at a disadvantage when old enough for higher education on the British pattern.

Every year, the missionary societies lose workers who are not willing to have children brought up on foreign stations or to leave them at home without parental love and care. Missionaries who would be willing to leave children at home come up against the snag that it is almost impossible to find guardians.

Many missionaries in the Congo think the societies should join together to finance a school for their children. Plans and estimates have been drawn up and sent to the home committees. Decisions are awaited.

Back to their posts in Belgian Congo. Mr. and Mrs. Arnold Page board the train at London.

New Dispensary

A new dispensary building has been opened at Lingungu, Belgian Congo, and there are now separate wards for men and women. Previously, both men and women had to share a ward.

The new building includes a midwifery room which is a delight to the staff because it has glass windows.

Miss Margaret Hughes, a missionary who had been only a week at Lingungu, opened the dispensary by cutting a bandage.

All the people at the mission station, including the school children, attended the dedication.

The New Secretary for Women's Work at Home

Miss Marjorie E. Higgs, a member of the Southfields, London, Church, is now established in office as Secretary for Women's Work at Home in succession to Miss May Carbery who left the headquarters staff last year.

She is already well known in the South West of London for her efficient work as co-Secretary with Rev. Angus McMillan of the South Western Council of the London Baptist Missionary Union.

Inquiries from W.M.A. Secretaries and others about the work of the Women's Department and the aids it has to offer will be welcomed by her.

Programme suggestions, literature, pictures, plays, etc., are always available.

Miss M. E. Higgs

In Belgian Congo

Latest population figures for Belgian Congo show that there are about 13,652,941 people living in the country of whom 112,759 are non-African. The large majority of non-Africans are Belgians (88,913). 5,000 are Portuguese, 3,000 come from Italy and Greece, 2,000 from Britain and France and 1,000 from Holland and America.

In Léopoldville the population is 289,547 of whom 21,568 are non-African.

"Africa for Christ"

By G. P. R. PROSSER

"AFRICA for Christ" proclaimed the front page of the *Missionary Herald* for September 1877. Below the heading in block capitals was the text "He shall have dominion also from sea to sea and from the river unto the ends of the earth."

With those headings and an eleven page article which ended "so that the preliminary expedition may be able to start early in 1878, the Committee makes this appeal. 'According to your faith, so be it unto you'," the B.M.S. declared to the Baptist Churches its determination to win the peoples who lived on the banks of the mighty Congo for Jesus Christ.

One thousand pounds

In May 1877, the explorer Stanley was still somewhere on the Congo river—his whereabouts unknown to the world. He was exploring the Congo-Lualaba and no one as yet knew the results of his exploration. Africa was still the "dark" continent, its interior only partly explored.

Yet in May 1877, the eccentric yet dedicated recluse, Robert Arthington of Leeds, referring to the peoples of Congo, wrote to the B.M.S. General Committee in these words—"It is . . . a sacred pleasure to me to offer one thousand pounds if the Baptist Missionary Society will undertake at once to visit these benighted interesting people with the blessed light of the Gospel, teach them to read and write, and give them in imperishable letters the words of eternal truth."

The offer accepted

His offer was accepted, and at the General Committee of 11 July, 1877, it was determined to commence the Congo mission.

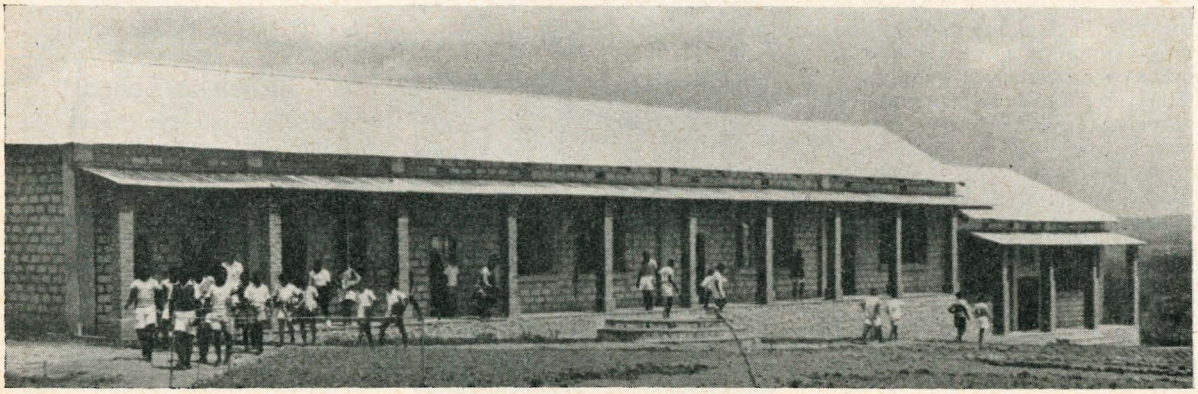
The minutes of the Committee meeting of 20 November, 1877, contain these words "The Officers reported that Mr. Arthington of Leeds was so well satisfied with the steps taken by the Committee . . . that he had sent his promised donation of a thousand pounds with the earnest prayer that 'the wilderness might be glad and the desert region rejoice and blossom as the rose'."

Eight hundred miles north of the Congo, in the Cameroons mission, were two men who were eager to preach the gospel in inland Africa. The two young men, Thomas Comber and George Grenfell, received from the Home Committee on 5 January, 1878, an historic letter. It had been written on 15 November, 1877, and instructed them "that should their experience justify the permanent establishment of a Mission of the Congo-Lualaba River, they should devote themselves to it and not return to the Cameroons."

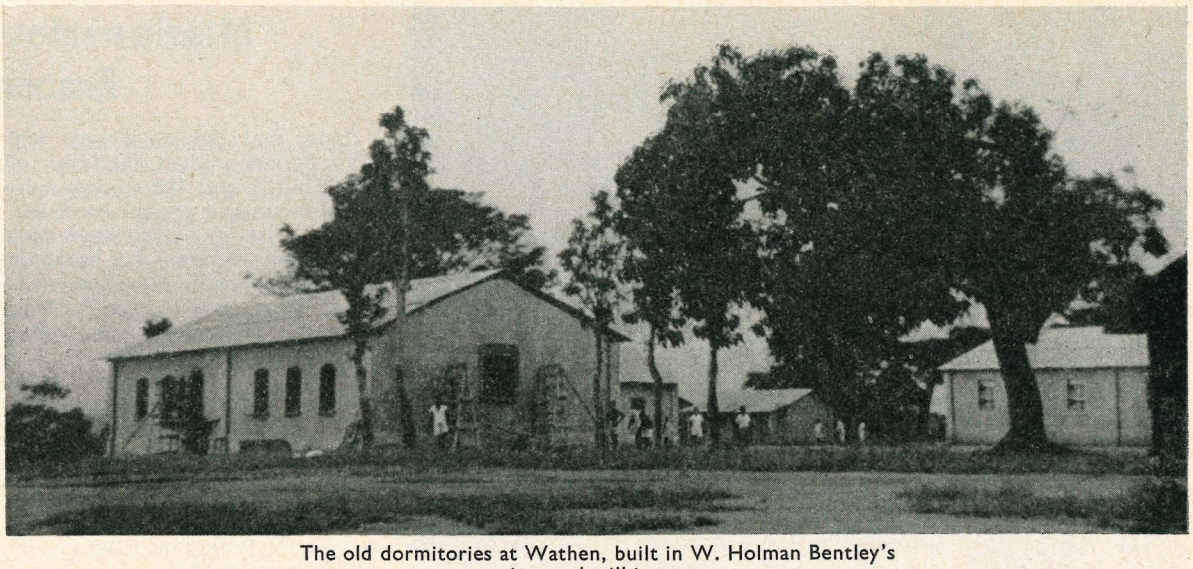
Grenfell and Comber rejoiced and immediately made preparations. At home gifts for the new mission began to pour into the Mission house, amongst them a gift for £500 from Sir Charles Wathen. A zeal for the evangelization of the Congo had been aroused in the home churches.

Finding a way inland

On 28 June, 1878, Grenfell and Comber left the Cameroons for Congo, landing at Banana on 4 July, they travelled by their own boat to Musuku, and asked the king for carriers to take them to San Salvador. On 30 July, they arrived at San Salvador and



The Senior Boys' School at Wathen



The old dormitories at Wathen, built in W. Holman Bentley's time and still in use

the B.M.S. mission to Congo had truly begun.

The next stage was the long and arduous one of finding a way inland and to the upper reaches of the Congo.

Comber returned to England in December 1878, to seek reinforcements. He, his wife and three new men colleagues reached San Salvador in July 1879. That little band consisted of men whose names are now famous in the annals of the Society—W. Holman Bentley, H. E. Crudgington and John S. Hartland. Comber had been married in England on 4 April. On 24 August, his wife died, the first of many missionaries who were to make the supreme sacrifice in Congo.

In all thirteen attempts were made by the four pioneers to reach the great river above the Falls by the inland road. In autumn 1880 Thomas Comber was wounded by a bullet fired by one of a crowd of hostile savages from Makuta.

Crudgington and Bentley eventually found a route to the 1,000 mile stretch of navigable river above the Falls along the north bank of the river. The first station established at Stanley Pool was named Arthington by Thomas Comber in 1882, but the name did not last.

The first years were years of hardship and drudgery as supplies were carried and stations established. One after another of the missionaries died—Hartland, H. W. Butcher, W. H. Doke, J. W. Hartley in 1883—Sidney Comber in 1884—Thomas Comber was one of the six who died in the "black" year 1887—but still others volunteered.

Many deaths

The churches had heard Thomas Comber's message delivered at the Exeter Hall on 30 April, 1885—"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." In the first forty years of the B.M.S. Mission to Congo there were 61 deaths.

But death did not deter the pioneers. Grenfell came home to supervise the construction of the *Peace*, for the purpose of the Congo missionaries was to plant a chain of mission stations along the banks of the river and for this they needed transport. The *Peace* was shipped to Congo and carried on the backs of a stream of carriers to above the Falls. Because of the death of his comrades, Grenfell was forced to supervise the ship's reassembly himself. On 13 June, 1884, she slid off the stocks into the river. In the *Peace* Grenfell made many exploratory journeys and established stations on the banks of the river. The tiny ship was indeed a mighty vessel for evangelism.

Slowly the pioneers' work began to bear fruit. Mantu, Thomas Comber's "boy" was baptized on 29 March, 1886, and in 1887 the first church was founded in San Salvador.

Thomas Lewis wrote, "It was on 2 December, 1887, that we had the privilege of baptizing the converts who formed the nucleus of the first Christian Church belonging to our mission. I shall never forget the Friday morning when five converts witnessed their good confession in a little stream of water at the bottom of a hill."

These were the first of many converts to be baptized; the founders of the Church of Christ in Congo today.

Members of the headquarters staff at a recent conference. *Left to right*: W. T. Lloyd Williams (Welsh Representative), A. A. Wilson (Assistant Home Secretary), A. S. Clement (Editor), Kathleen M. Hasler (Hostess), J. B. Middlebrook (General Home Secretary), H. W. Carter (Associate Foreign Secretary), E. G. T. Madge (General Foreign Secretary), Clifford J. Parsons (Associate Foreign Secretary)

Large Numbers of People Gripped by Fear

As Congo strides rapidly to independence, missionaries report that large numbers of the African people are gripped by fear.

Even powerful chiefs are afraid. Often they are torn between loyalty to the Belgian Government, to whom they owe their positions, and loyalty to their people, who want to hurry the end of Belgian rule.

The ordinary people, especially in the villages, are often terrified of the Government, of the new political parties and religious movements and even of their friends.

In addition to fear of real persons and things, there is a growth of irrational terrors.

An example is the widespread belief in a "white torch man" who is said to have the "magic" to turn human beings into pigs. Even missionaries have come under suspicion of being in league with torch men. One missionary tells of being stopped at an armed barricade while driving through Thysville. He was not allowed to pass until he had proved that he did not have a torch man as a passenger.

Recently, the whole of the medical staff at the Wathen mission station went as a team to a village which had turned largely to the sub-Christian Prophet Movement. They challenged the local people with such questions as:

"Are you afraid? Are you afraid of death? Are you afraid of evil spirits? Are you afraid of other people?"

A crowd gathered when they heard nurses singing African-inspired hymns which have lively tunes. The Bible account of our Lord in a boat reproving His disciples for their fear was read. Then the story was retold and the team sang a hymn "Master, the tempest is raging." And the message of the Gospel which cast out all fear was given.

Missionaries Pre Fraternal

Now that Belgian Congo will soon be independent, the future of the Church and the foreign missions becomes a critical question.

Romanists in Congo have been thrilled by the news, first heard on the radio, that the Pope has established some thirty bishoprics in the country. Thus, the mission status of the Roman communion there is ended.

Political developments and the action of his Holiness will intensify the demands for a fusion of Church and Mission organizations.

There is much talk on the problem of how the churches founded by several Protestant missions, including the B.M.S., can manifest more plainly their autonomy and be made in reality the one communion which they are in name—the Church of Christ in Congo.

The missions, as such, may soon cease to exist.

Among the proposals being discussed is one that their services *which are still needed in Congo* should be carried on under an inter-church aid scheme. This would enable Christians in Britain, Europe and America to send pastors, teachers, doctors and nurses, as well as material aid, to Congo.

Forward-looking missionaries write with enthusiasm of the new

African Leader Vi

Earlier this year Dr. M'timkulu of Natal, Union of South Africa, visited the Mission House. In this picture he is seen on the steps with Revs. E. G. T. Madge, H. W. Carter and C. J. Parsons.

Dr. M'timkulu, who was passing through Britain after a tour of the United States, is Secretary of the All Africa Church Conference. This body, within the International Missionary Council and the World Council of Churches, represents the Protestant churches of Africa. Its headquarters are at Kitwe in Northern Rhodesia.

pare to become Workers

spirit which has suddenly appeared in Congo and of fresh opportunities opening up for Christian leadership.

One missionary writes from Léopoldville: "Congo has changed out of all recognition during the last twelve months and has certainly joined the African awakening. No more does one meet a passive attitude in this city. African aspirations are now expressed in no uncertain terms."

Those aspirations are being expressed notably in many new political papers, financed and run by Africans.

The political journals are competing seriously with the *Envol* magazines published in Léopoldville. These Christian journals, however, continue to make great strides and are increasingly influential in Congo and several other countries.

The *Envol* publishing house is already an African undertaking with the B.M.S. and other missions providing "fraternal workers". Africans on the staff are men and women of fine Christian character, high technical ability and extraordinary zeal.

Maybe the successful *Envol* enterprise points the way to much international Christian co-operation in Congo in the near future.

its Mission House

(*Photo: C. A. Couldridge*)

Congo villagers listen to gospel records played from a Land Rover. They will often listen to a record when they will not listen to a preacher in person

Churches Protest against Police Violence in South Africa

After the deplorable event in Sharpeville, Union of South Africa, when African demonstrators were shot down by the police there was a wave of protest from the churches.

The Christian Council of South Africa asked for a prompt government inquiry. The chairman of the Council's Action Committee, Rev. Basil Brown, said: "The large scale shooting of African men and women and children cannot go unchallenged. It is a shock to the Christian conscience of South Africa."

The Synod of the Dutch Reformed Church in Johannesburg passed a resolution expressing "grave concern and regret" at the incident.

The Anglican Bishop of Johannesburg, Dr. Ambrose Reeves, early called for a judicial inquiry. In a statement issued on behalf of a multiracial "Committee of Fourteen" opposed to apartheid he emphasized that the Committee wanted people overseas to know that a growing number of white South Africans were shocked at what occurred.

In Johannesburg the Chief Rabbi, Dr. L. I. Rabinowitz voiced the hope that the shootings might be a turning point in race relations in South Africa and that there would be "a gradual ascent from the depths to which we have now descended to a healthier relationship more in accordance with Jewish and Christian ethics and with the will of God.

For Children Everywhere

An illustrated booklet, *Jesus, Friend of Children Everywhere*, is being distributed in Congo in twenty dialects in an edition of 240,000.

This is the first stage in a project to make the booklet available in fifty languages and dialects in various countries.

The money to finance the project came from gifts of children, especially in the U. S. A. and Canada, and is being administered by the World Council of Christian Education and Sunday School Associations.

Much Excitement as Independence Draws Near

POLITICS are the main topic of recent reports from Belgian Congo. Missionaries tell of an atmosphere of excitement in many areas, but not in all districts, as the country's promised independence draws near. Those missionaries who work in backward and remote regions have had curious experiences and some of them have an uneasy feeling about the future. Those in the big towns and advanced parts are much more hopeful. They record unending discussions about the missions and churches and are confident that African Christians are going to play a leading part in shaping the Congo of tomorrow.

A report from the staff at one mission station expresses an almost unanimous view of missionaries. They say they cannot predict what will happen in the next few months, but they add:

"We are certain of one thing, however: that God has planted His Church here and blessed its growth for this very hour."

Meanwhile, a woman missionary found herself in a village where there had been disturbances. She writes:

"No one was baptized. No one took Communion. No sports were held on the Monday. Instead, we were under military occupation.

"We could hear gunshots. Everyone was terrified. The men sat listening to the talking drums telling what was happening. The boys sat in another group, sang hymns and listened to a gramophone. The girls sat with me and talked together while we sewed.

"Then word came on the drum that the road was clear. Those living near could go. One minute, I was surrounded by girls. The next minute, there was not a soul in sight. Even a dress was left in the machine.

"We are still occupied and wondering when we will be able to reopen the school."

(Photo: R. Bridges)

A mother and her children taking home fuel at Lingungu

The work goes on

Wathen, the first part of Congo to be opened up by missionaries, explorers and traders, is one of the places where there has been no violence and where the work of the Church—already autonomous—the schools and the clinics goes on happily and undisturbed.

"Feelings were high at the time of the local elections just before Christmas," says a Wathen report. "They were widely boycotted. In fact, in this district there were no candidates. On polling day, we were awakened at 1 a.m.—not by political hotheads—but by carol singers. The teachers' male-voice choir sang carols around the station non-stop for three hours!"

A man missionary describes a tour of villages. He writes:

"Many of the village men came to ask us about political events which bewilder them. We heard incredible stories about the exploits of the Nationalist leader Lumumba.

"They said the Nationalist flag was going to be hoisted in Stanleyville that day and that it would go up all by itself without any rope or cord to raise it. They also said Lumumba has a

miraculous handkerchief which, when he throws it on the ground, no white man can lift it up. But Lumumba picks it up without difficulty. Is this some literal translation of a French article about the leader in which he is said to 'throw the gauntlet' before the Whites?

"I tried to inject some healthy scepticism into their political thinking.

"I heard my name is associated by some people with the Lumumba miracles. Stories go round to the effect that in Stanleyville some soldiers shot wide of the mark. Bullets hit a tree which shouted out: 'Immediate independence!' And I was there to hear it—so the story goes.

"This journey made it clear that the missionary still has a big job to do."

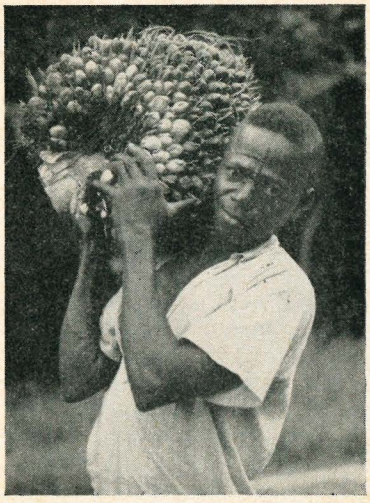
Here is an example of comments from missionaries who write with enthusiasm of sharing with the Congo people a crucial stage in the development of church and state:

"It is a great thrill to me to have come to Congo at this time. Gone are the days when the European was the paternalist benefactor or dominating governor. He or she is still very much wanted, but as a fellow-worker.

"The Church is urgently demanding complete integration of the missionary society with itself so that all finance, equipment and staff would be controlled by committees containing African and European members—all as representatives of the Church.

"There is great joy at the announcement of the granting of independence.

"Young Congo is alive, keen to grow, to exert its independence and to take its place among the nations of the world."



A Congo workman carrying a cluster of palm nuts

THE ACCUMULATED DEFICIT

of £27,704

(1958/59—£5,992 : 1959/60—£21,712)

REQUIRES TO BE CLEARED

BY OCTOBER 2nd

(*The Society's Birthday*)

IN THE INTERESTS OF THE REAL TASK OF THE YEAR,

WHICH IS THE BUDGET 1960–61 of

£364,214

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Our China Mission—The Last Phase

III

1946—1952

By H. R. WILLIAMSON

AFTER the surrender of the Japanese, in August 1945, civil war between the Nationalist and Communist forces blazed out again. The Nationalists were defeated and retreated to Formosa, and the Chinese Peoples' Republic was established by the Communists on 1 October, 1949.

During this initial period, small numbers of our missionaries endeavoured to maintain the work in each of the three provinces, on the basis of policy outlined by the Society, viz. that they should continue to serve with their Chinese brethren for as long as the latter deemed it advisable for them to do so.

Shantung was a major venue of civil war in these years, and rehabilitation proved to be extraordinarily difficult. Wherever the Communists were in control worship was banned; Chinese Christian leaders were dubbed reactionaries or Imperialist collaborators; many had to flee for safety to Chi-Nan-Fu, then still under Nationalist control. In the countryside, village churches were destroyed or closed; Christians had to leave their homes, and many were killed. In spite of this a good deal of solid work was carried out in cities like Chi-Nan-Fu, Ch'ing-Chou-Fu, and Chou-Ts'un.

The Christian University was re-assembled under the presidency of a Baptist leader, and was soon crowded with hundreds of students, many of whom were professed Communists. And yet the evangelistic opportunity was pronounced as "extremely good".

The Whitewright Institute continued to attract large crowds, and medical and middle-school work was revived with promise. The training of leaders was reorganized under the auspices of the Shantung Synod of the Church of Christ in China, and some higher Theological training was begun.

Congregations decrease

Church congregations were good until 1949, but began to decrease as economic, political and ideological pressure began to be exerted by the Communists on them and their children.

The situation gradually deteriorated until in the spring of 1951 all our missionaries left the province, reporting city churches still functioning, but that little organized Christian witness was possible elsewhere.

In Shansi a small band of our missionaries returned in 1946 and endeavoured to revive the work between then and 1949. The men's hospital was partially restored, and some nursing training courses recommenced. The two churches maintained regular worship, and the work at the orphanage continued.

At Hsin-Chou, Kuo-Hsien, Tai-Chou and Fan-ssu the city churches were open. But at Kuo-Hsien our faithful Chinese pastor, Ch'in-Liang was transported for forced labour in the mines and later killed.

In the country districts public worship had virtually ceased by 1949, when after consultation with our Chinese leaders and with their full approval, our missionaries felt it advisable to withdraw.

Accessions to the missionary staff in Shensi after 1946 enabled encouraging work of all types to be maintained, with some interruptions, until the spring of 1951. There were large numbers of baptisms, particularly in Hsi-An-Fu, and there was a great increase of Chinese support in finance and responsibility. The city hospital buildings were restored, enlarged and reopened in August 1948 with a Nurses' training school of sixty students.

More than 700 students were enrolled in a newly organized co-educational Middle School, the attendance at Bible classes being most encouraging. At San-Yuan, the Bible Training Institute for men and women flourished, and the hospital under Chinese supervision extended its work to local dispensaries. At Gospel Village, church and school activities were supplemented by training courses for women which attracted fifty students each year. It was feasible also for occasional meetings to take place with our brethren from the far north.

More Communist pressure

Gradually, however, Communist pressure increased as in Shantung and Shansi, and created a situation in which it was felt desirable in the interests of our Chinese brethren for our missionaries to withdraw. This they did in the spring of 1951 having first handed over all B.M.S. property to the provincial synod of the Church of Christ in China.

In this respect it should be noted that similar action in the other two provinces had already been taken, and that in all 50

(*continued on page 94*)

Student Missionaries Help Belgian Churches

Eleven B.M.S. missionaries are studying in Belgium before taking up service in Congo. They are among nearly 200 Protestants from several countries and communions taking courses insisted upon by the Belgian Government for missionaries going to their colony.

One course, in French, is conducted in Brussels. When it is completed, those who are to do hospital work go to Antwerp for intensive instruction in tropical medicine. The others remain in Brussels to do what is called a colonial course. At the end of all the courses, there are examinations to be passed.

One of the B.M.S. group now in Brussels writes: "There is a grand sense of fellowship between us.

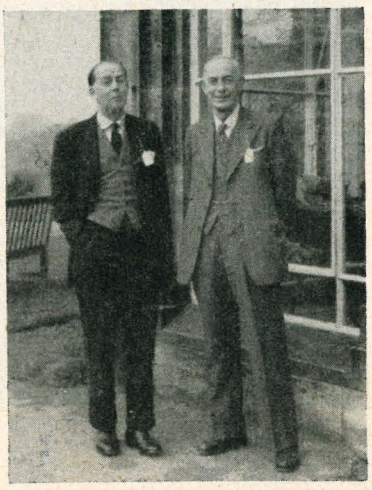
"In the French course, we meet Roman Catholic priests and nuns also going out to Congo and the exchange of ideas with them has been an enriching experience.

"One of the things I shall not forget is the first Communion we attended in Brussels. It was in French and I could not understand it all. But to each of us—Belgian, Swedish, American or British, to name only a few of the nationalities represented—the Bread and the Cup spoke to us of the life, death and resurrection of our Lord and of His living Presence with us now. It gave us a much deeper realization of the meaning of 'One in Christ Jesus'.

"Another highlight of my stay in Brussels has been a Baptism held in a tiny church. Two young men professed their faith in Christ. One was Belgian, the other Congolese. I was very much impressed by the celebration of the Lord's Supper immediately after this instead of waiting till the following Sunday as we so often do.

"It has been a privilege to live with a Belgian family. Madame has been attending the Baptist church for some months and, much to our joy, recently asked for Baptism."

Leaders of the Men's Movement



Clifford Bloom (*left*) new President of the Baptist Men's Movement with H. E. Jacobs, Treasurer, during an interval at the Annual Swanwick Conference

Arnold S. Clark, ex-President of the B.M.M., shares a joke with L. G. Mann, Chairman of the National Council

Baptist Minister Writes a New Book on Worship

A recent booklet which will be of interest to readers of this magazine is *Call to Worship* by Neville Clark (S.C.M., 7s. 6d.). It is very relevant to discussions now taking place overseas in connection with Church Union plans. It is important in relation to the public worship of our churches in this country.

The author makes an eloquent plea for a return to the essential Christian Liturgy and for more training for our ministers in liturgical principles. He writes as a Baptist to Baptists but it soon becomes obvious to the reader, both from his use of technical liturgical terms and from the underlying assumptions of his argument, that he is by no means representative of the great majority of Baptists.

Nevertheless his book is timely, stimulating and helpful and deserves to be carefully considered and thoroughly discussed by Baptist ministers.

Servicemen Give to B.M.S.

Soldiers and airmen serving in Cyprus and Libya have sent gifts to the B.M.S.

Just as the 1959–60 financial year was closing, donations totalling £26 were gratefully received from the Free Church Fellowship R.A.F., Akotiri, St. Mark's Free Church, Berengaria Village, Limassol, the Garrison Free Church, Famagusta, all in Cyprus, and the Garrison Church, Benghazi, Libya.

Missionaries on furlough with members of the headquarters' staff and the Chairman of the Society at the High Leigh Deputation Conference, 1960

Our China Mission—The Last Phase

(*continued from page 92*)

residences, 17 schools, 6 hospitals, and 24 church buildings were thus transferred to the Chinese church.

Many of our missionaries displaced from Shantung and Shansi took up other work in eight different provinces, mostly under the auspices of the Church of Christ in China, until 1951. Five of them joined in the work of the Border Mission with considerable success until 1950. But at that stage the Communists penetrated to that far-western area, and rendered it impracticable for them to continue. So they left with feelings of deep disappointment in 1951.

In the meantime Communist control had created an entirely new situation for the Chinese church and missionaries. At the outset Communist leaders, desirous of winning support from all sections of the people, made tentative offers of religious freedom for all, provided there was no opposition to their régime. A small group of influential Christian leaders, with leftist inclinations, took advantage of this to promote, in consultation with the Communist government, a new national church which was acceptable to the régime, and which they pledged themselves to urge all Chinese Christians to join. Manifestos were issued by them with this in view.

Many Christians opposed to the idea

However, many Christians were adamantly opposed to the idea, and others, amongst whom were leaders of the Church of Christ in China, of which our churches were a component part, endeavoured to maintain a somewhat nebulous position, in hopes of retaining their identity, and possibly autonomy. By 1951, it was reported that accessions to the new National church were substantially on the increase.

As a concomitant of all this, local Communist officials required Christians, under threats of severe penalties, to denounce their missionary colleagues as "imperialists", and to report on any of their fellow Christians who showed sympathy with the foreign missionary movement. Public trials; peoples' courts; mutual recriminations, friction and division within the church; persecution and pressure of all kinds on missionaries and Church leaders; intolerable increase in taxation of Mission property, and interference with the inner workings of the church, finally rendered the position of missionaries untenable. By 1952, all Protestant missionaries and the great majority of Roman Catholic missionaries had left the country.

The last B.M.S. missionary to leave was the Rev. H. W. Spillett, our Field Secretary in the closing years of the China Mission. In September 1952 he withdrew from Shanghai where over ninety years before, the first B.M.S. missionaries to China, the Rev. H. Z. Kloekers and the Rev. C. J. Hall had landed to inaugurate the Mission with such high hopes and promise.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

North India

We continue to pray this month for churches, educational and evangelistic work, missionaries and Indian workers, in North India.

In Bhiwani a small congregation maintains a faithful witness in a mainly Hindu city of some 80,000 people. Evangelistic services are conducted by the church in a near-by village.

The church at Palwal has just celebrated its Jubilee. District work is carried out in a widespread village area, where three evangelists serve. There are six Christian Primary Schools. The Christian General Hospital is a nurses' training school and serves a wide area. District medical work has been welcomed. To Salamatpur School come Christian girls from other areas in North India.

Patna, the capital of Bihar, has a flourishing church. District work is carried out by two evangelists and the district supervisor. The Angus Girls' School teaches many girls from Hindu homes, and provides an opportunity for evangelism. It has recently accepted pupils from Nepal. The Collier Memorial Hostel provides a means of witness to University students.

Gaya has its church and district work, where there have been encouraging signs in one village in recent months. There is a Girls' School and evangelistic work among pilgrims, and regular witness at the Leper Asylum is maintained.

Monghyr has church and evangelistic work, and is the centre for youth work throughout the Baptist Union of North India.

ACKNOWLEDGEMENTS

(To 20th April, 1960)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., "In memory of F. & M. Hasler", £3 3s.; Anon., East Finchley, £1 10s.; J. A., Bacup, 10s.; Anon., Grimsby, £3; Anon., "For Jesus' sake", £1; Anon., Carnforth, £30; Anon., Leicester, £5; M.D.C., £2; Anon., London, E.C., £3; O.B.N., £2; H.A.L., Blaenavon, £3 5s.; Dalkeith, £2; A.B.C., Edinburgh, £5; R.L.C. & M.M.C., £75; Anon., Kelso, £5; Anon., £10; J.M.R., £10; Anon., N.W.7., £1 1s.

Medical Fund: Anon., Watford for Leper work, £1; Anon., £1; R.L.C. & M.M.C., £25.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
March				
14	Miss E. B. Rawlinson	100	0	0
15	Mrs. D. A. Harper	100	0	0
15	G. C. R. Sadler (work in Lushai Hills £600; work in San Salvador £600)	1,200	0	0
21	Mrs. J. Frame (work in India)	100	0	0
22	Mrs. M. Galbraith	50	0	0
28	Miss A. R. Thompson	50	0	0
28	Mrs. L. E. C. Fisher	69	11	1
29	H. E. Busbridge	1,600	0	0
29	Miss G. S. Taylor	105	2	9
29	C. Toole	10	17	11
29	Miss C. Witherspoon	72	15	10
29	Mrs. A. R. Bush	50	0	0
April				
1	W. F. Roebuck	50	0	0
1	Miss H. Jones	200	0	0
1	Miss E. M. Townsend	4,000	0	0
9	Miss S. B. Stephens (Mortgage Interest)	7	7	0
13	F. A. Hollowell	1,000	0	0
19	Mrs. S. Halley	12	12	0
19	Mrs. E. E. Bream (work among lepers)	200	0	0

MISSIONARY RECORD

Arrivals

15th March. Mrs. B. G. Ellis, from Calcutta.

23rd March. Mrs. W. J. Biggs (retired), from North India; Rev. and Mrs. A. E. Bastable, from Calcutta; Miss K. A. Cox, from Lungleh; Miss W. O. Harkness, from Diptipur; Dr. and Mrs. J. W. Bottoms, from Chandraghona, East Pakistan.

25th March. Rev. B. F. Price, from Serampore; Miss A. S. Binns, from Rangamati.

6th April. Miss C. A. Hawkins, from Palwal; Miss D. J. Styles, from Palwal.

12th April. Miss M. R. Philip, from Cuttack.

Departures

9th March. Rev. and Mrs. R. D. Robinson, for Stanleyville.

2nd April. Miss I. G. West, for Narayanganj (E. Pakistan).

Death

31st March. At West Worthing, Rev. Lewis Bevan Jones. India Mission, 1907–1944.

Births

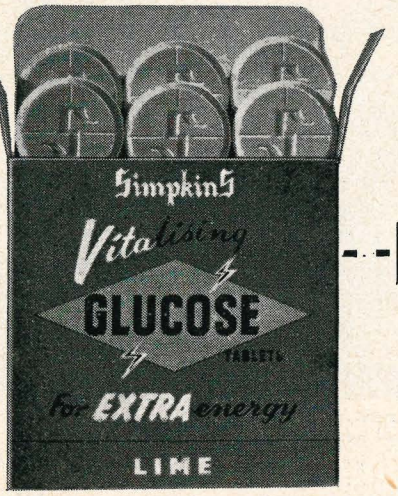
24th March. At Khulna, to Rev. A. G. and Mrs. Lewis, a daughter, Stephanie Joy.

4th April. In Britain, to Rev. F. J. and Mrs. Grenfell, a son, Andrew David.

Congo

We are also asked to pray for Bolobo—with its hospital, district and educational work. The hospital is housed in inadequate and dilapidated buildings and also understaffed. It deals with a great many patients. There is educational, evangelistic and church work in some two hundred villages.

The well-known VITA GLUCOSE TABLETS



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JULY 1960

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

A group of delegates at the International Nursing Seminar, held in Delhi. Sixteen different countries were represented. Miss Jessie Summers, a B.M.S. Nursing Sister, is seated fourth from the left

Edinburgh, 1910

ONE of the most significant events in the history of the Christian Church in the twentieth century was the holding of the World Missionary Conference in Edinburgh in 1910. It is true that the Roman Catholic and Eastern Orthodox Churches were not represented—and they together formed a majority of the Christians in the world. It is true that the Conference was predominantly Anglo-American —the representatives of European countries and of the "younger churches" were few in number. Nevertheless the Conference marked the beginning of the Ecumenical Movement. From it sprang the International Missionary Council. From it developed the Faith and Order and Life and Work movements which in 1948 combined to form the World Council of Churches.

Last month, on 21 June, a service of thanksgiving and commemoration was held in Westminster Abbey. Next month there will be jubilee celebrations in Edinburgh. As it happens the jubilee falls just a year before another significant development occurs—at Delhi in November 1961 it is most likely that the International Missionary Council will be integrated into the World Council of Churches.

B.M.S. Representatives

Among the special delegates appointed by the British Executive Committee were Sir George W. Macalpine, President of the Baptist Union, and Dr. Timothy Richard of China. The B.M.S. had twenty-three official delegates, including four missionaries. One of the delegates, Rev. F. G. Benskin, M.A., is, happily, still with us. Dr. W. T. Whitley attended as a representative of the Victorian Baptist Foreign Mission, and there were four women representing the Baptist Zenana Mission.

The conference was composed in the main of official delegates from missionary societies, but only of those societies which were operating among non-Christian people. That is to say, there were no representatives of societies which were trying to win Christians from one form of the faith to another—as, for instance, American Societies at work on the Continent of Europe or among the Roman Catholics of Latin America, or the members of the Orthodox Churches in the Near East. Otherwise it would not have been possible to have secured the representation of the German societies sensitive about Methodist and Baptist missions in Germany or the presence of Anglo-Catholics who looked askance at Protestant missions in Roman or Eastern Catholic countries.

Carey proposed such a conference

Edinburgh 1910 was not the first attempt to bring representatives of missionary societies together. There had been meetings in New York and London as far back as 1854. It will be recalled that William Carey in a letter to Andrew Fuller written from Calcutta in 1806 (the original is now in the vestry of St. Mary's Church, Norwich) proposed such a world conference. He thought it might well be held every ten years, beginning with one at the Cape of Good Hope in 1810.

Careful preparations had been made for the Edinburgh Conference. At a preliminary meeting two years before eight commissions had been set up to prepare reports for consideration at the Conference. They were: (1) Carrying the Gospel to all the Non-Christian World; (2) the Church in the Mission Field; (3) Education in relation to the Christianization of National Life; (4) the Missionary Message in relation to Non-Christian Religions; (5) the Preparation of Missionaries; (6) the Home Base of Missions; (7) Missions and Governments; and (8) Co-operation and the promotion of Unity.

World Christian Leaders

Two leaders emerged at the beginning of the proceedings. At the first meeting on 14th June, 1910, presided over by Lord Balfour of Burleigh, John R. Mott, an American Methodist layman, was elected Chairman of the Conference and Dr. J. H. Oldham, a Scot, was elected Secretary. For the rest of their lives these two were the leading figures in the Ecumenical Movement.

A glance at the list of delegates makes one aware that some of the most distinguished scholars and preachers in Britain and America were present—W. P. Paterson, James Denney, Henry Sloan Coffin, H. H. A. Kennedy, Richard Glover, and many others.

Of the overseas delegates the one who made the most marked impression was Rev. V. S. Azariah from India. It was at one of the sessions that he made his famous remark concerning relations between missionaries and national workers: "You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for *love*. Give us FRIENDS."

At the end of the Conference a Continuation Committee was set up. Of the thirty-five

(*continued on page 100*)

The Testimony of Macili Maurice

By MAISIE CHAPLIN

MACILI MAURICE and his wife Martha are deacons of our church in Pimu. They were born and brought up in the village.

Maurice has served the mission for twenty-six years, eighteen of them in hospital where he is now senior nurse and trusted adviser, counsellor and guide. Many an hour when off duty he spent, and still spends, helping and admonishing people.

He has had fourteen children, seven girls and seven boys, but lost five of his boys in infancy. At the time of the incident related here, his eldest was a boy of eighteen called Joseph; the other boy was seven year old Maurice, a weakly child suffering from a disease in a bone of his leg.

A good start in life

Joseph had to leave school because he was too old to continue and was of fairly good intelligence, but because he was a boy and the eldest of the family his father was aiming to do his best to give him a good start in life. At that time Macili had paid a visit to the Mission Hospital at Kimpese to have a bone graft operation performed on the leg of his younger son Maurice. While in the city of Léopoldville he inquired about the prospects of the School of Mechanics for Joseph.

He returned home well pleased with his trip; his young son would soon be able to discard his plaster and crutches and walk again. He was also the proud possessor of some nice flowered china bought in Léopoldville. The china was completely smashed on the way home to Pimu.

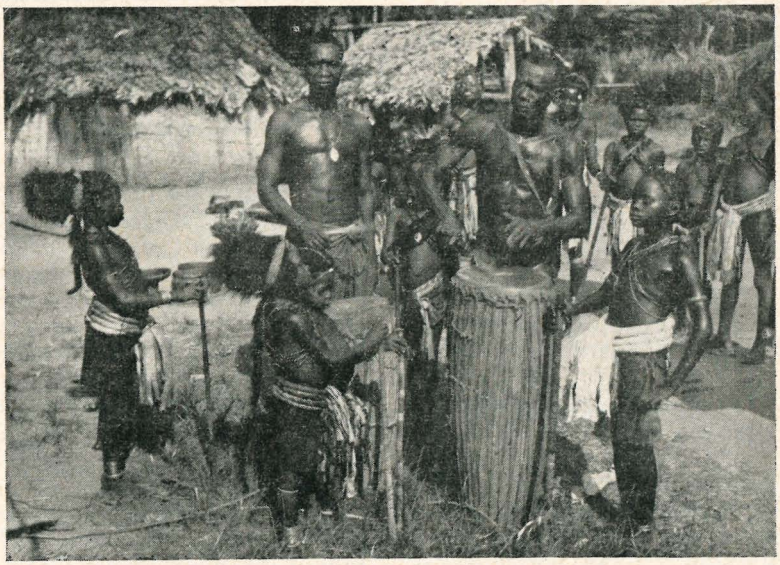
The day dawned for Joseph's departure to the great big city. On leaving, the boy turned and thanked his parents for all they had done for him. "When I can earn enough money I will buy you dishes to replace the ones broken," he promised.

Sudden tragedy

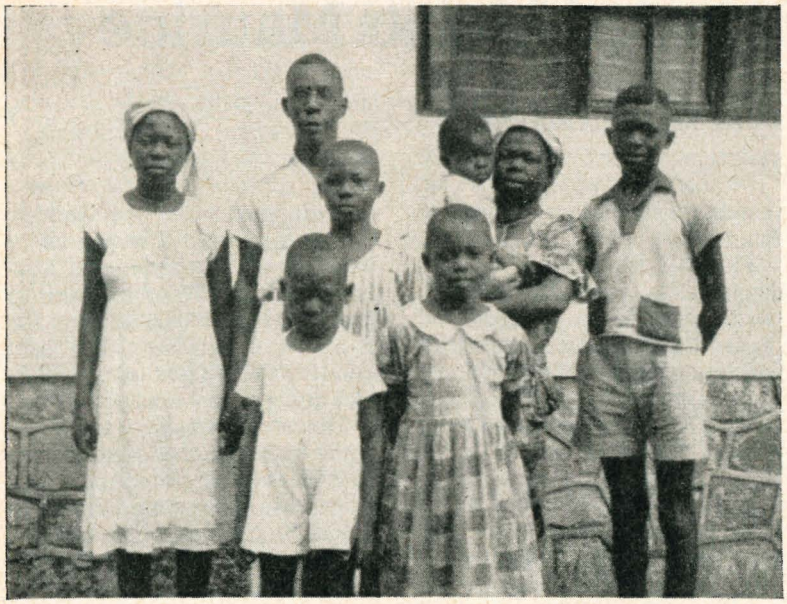
Very shortly after his arrival in Léopoldville young Joseph died very suddenly after only a few hours illness. You can well imagine the awful shock this was to his parents who had built their hopes on him.

Although thoroughly broken-hearted Macili and Martha decided to carry on quietly looking after the family and the sick in hospital. Ten days after the news reached him Macili was due to preach at the Sunday morning service. I went to him a few days beforehand to see how he felt about it. "Do you want to preach, Macili?" He sat silent for a few moments and then said quietly: "Yes, I will take the service and give my testimony".

The church was very well filled and a large group of Pimu village heathens were seated near the front. Macili was not dressed in his usual suit of clothes but was clean and smart in his hospital uniform. His wife was in the congregation; apart from anything else this was a wonderful Christian witness, the fact that he was clean and tidy, his wife present also clean and tidy and carrying on their work for God. Ngombe people, when in deep mourning do not wash and wear only the scantiest of clothing even today.



At the entrance of a Congo village. Note the drums.



Rev. Samuel Koli, pastor of the Upoto-Pimu Church, with his wife and children.

An unusual silence remained in the service while Macili gave a simple, but stirring testimony of his and his son's life as Christians. To end his testimony he said: "Many of you people sitting in this house of God this morning, my family, my wife's family and our friends have, during the last ten days been doing your best to get us to curse God and denounce Him, saying, Curse their God and come back among us and live as our fathers have done and all will be well with you. See what that God has done for you. He has taken away all your sons and left you only one poor weakly one."

Macili's words which followed were quiet but firm. "I speak here before God and tell you that nothing will make Martha and me curse our God. He is our Father; He has called home our son to be with Him and we know that one day we will meet Joseph again up in heaven. That is a certainty I know. But what of you people? You cannot say that you will see him in heaven because you do not know our God. You can try as long as you like to convince me that I am wrong but you will never change me. I am God's child, I love Him and He loves me. God will take care of Martha, the children and me until we meet Him and Joseph in heaven one day."

These two faithful servants of God, with many others are facing an unknown and troubled future. They need all your prayers.

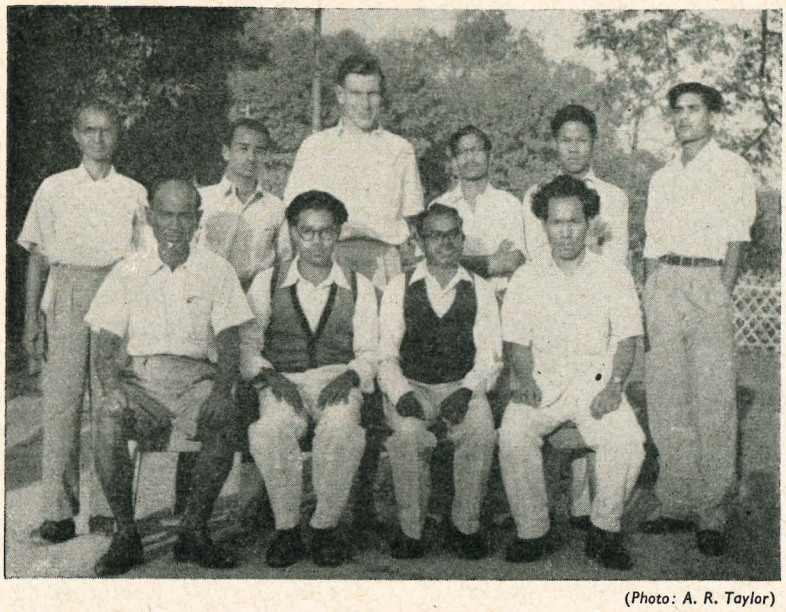
EDINBURGH, 1910

(*continued from page 98*)

members, three were from the "younger churches". The subjects allotted to this Committee for study and then for appropriate action were: (1) Unoccupied Fields; (2) the Formation of a Board of Study in Great Britain for the Preparation of Missionaries; (3) the Development of Training Schools for Missionaries; (4) Christian Education in the Mission Field; (5) Christian Literature; (6) the Securing of Uniform Statistical Returns; (7) the Formation of an International Committee of Jurists to draw up a Statement of Recognized Principles underlying the Relations of Missions to Governments; (8) the Best Means of Securing a larger place for Missionary Information in the Secular Press; (9) to confer with Societies and Boards upon the advisability of creating some Organ or Body for dealing with questions arising between Missions and Government.

Dr. J. H. Oldham was appointed full-time Secretary and John R. Mott was elected Chairman.

So began a new era in relations between Protestant churches in respect of their overseas missionary work. The way was opened up for the formation later of the International Missionary Council, national conferences of missionary societies and national Christian councils. The train of developments began which will result next year in a new World Council gathering within itself the functions of the World Council of Churches and the International Missionary Council.



(Photo: A. R. Taylor)

These are the men on whom so much depends at the busy Mission Hospital at Chandraghona. *Left to right—back row*: Jnanendra Nath Baroi, a trained compounder acting as medical assistant; student compounder; Dr. A. R. Taylor; two student compounders and an assistant compounder. *Left to right—front row*: Joynath Baroi, the leper colony supervisor; Sisir Byapari, assistant compounder, whom it is hoped to send for training as an X-ray technician in West Pakistan; Subhod Ghoroja, compounder, and Prem Bhusan Raksham, assistant compounder and laboratory technician who is going to West Pakistan this year for one year's training for the laboratory technician's certificate.

Scholar to Write Bengali Life of Carey

Dr. Walter B. S. Davis, Professor of Missions and Comparative Religions at Eastern Baptist Theological Seminary, Philadelphia, has been asked by the East Pakistan Christian Council to write a book on the life of William Carey. A Fellowship grant of $4000.00 has been given to Dr. Davis by the American Association of Theological Schools for this purpose. The book is to be published in the Bengali language.

Dr. Davis was selected for this work partly because of twenty years experience in East Pakistan as a missionary under the British Baptist Missionary Society. Dr. Davis will leave the United States at the end of June for London to consult Carey documents there. At the end of August he will go to Serampore, Bengal, where Carey spent most of his missionary career. He will also travel to meet with missionaries and nationals in stations in India and Pakistan and will return to the United States in May 1961.

Dr. Davis has served as President of the East Pakistan Christian Council, Vice-President of the Bengal Baptist Union, Honorary Secretary of the East Pakistan Bible Society, External Examiner to the University of Dacca, and was the official Representative of Protestant Missions to the East Pakistan government. During the Second World War he was officiating chaplain to the Royal Air Force. In 1950 Dr. Davis was made a member of the Order of the British Empire by King George VI for distinguished service in Pakistan. He went to Eastern Seminary in 1954.

Worthwhile Books

Many ministers have felt the need for a little booklet to help parents to understand the meaning of the Infant Dedication Service, and their responsibilities as Christian parents.

Here is an admirable one. It is *Your Child and the Church* by J. O. Barrett (Carey Kingsgate Press, 1s.).

The Dedication Service is set out in full and then explained. Valuable advice is given on early religious influences, and a useful bibliography is included.

Six Brave Women

Among the women deacons at San Salvador are some remarkable persons. They have remained faithful to Christ in the most adverse circumstances. Illness, persecution, sorrow, and poverty have not in any way undermined their loyalty.

The story of six of these brave women is briefly and graphically told by Miss Malvina J. Shields in her little book *Congo Close-Ups* (Carey Kingsgate Press, 1s. 6d.). It is to be hoped that a wide circle of readers in this country will benefit from the inspiration of their example.

So You Have Left School!

More boys than ever before will be leaving school this summer, and the number will increase over the next few years. How will they fare in their work and in their leisure?

A real need has been met by R. E. Cooper in his new booklet *So you have left school!* (Carey Kingsgate Press, 1s.). It is intended primarily for the boy leaving a secondary modern school and deals with such subjects as the right attitude to work and to one's employers and fellow workmen, the wise use of money and of leisure, sex, and religion. It is the kind of book churches should purchase in quantity so that they can give copies to their boys.

For Each Day of the Month

The Lutterworth Press has just published a little devotional book for the pocket or hand-bag. It is *For the Working Day* (2s. 6d.).

He Walked Many Miles To Become a Christian

IN 1952 the B.M.S. accepted an unusual challenge. Rev. Matthew Stober, founder of the Angola Evangelical Mission, had died and friends of that mission appealed to our Society to take over the work of the A.E.M. whose stations were adjacent to ours in Angola.

The B.M.S. accepted this challenge in faith and agreed to support the A.E.M.'s work while our Canadian Baptist brethren prepared to send missionaries and provide support for the former A.E.M. work as soon as practicable.

Canadian missionaries, after a period of language study in Portugal, came to live and work with B.M.S. missionaries in Angola for a short time to learn local dialects, African customs and generally to acclimatize themselves for the work to which they had been called. In 1955 the former A.E.M. Stations of Quimpondo and Ambrizete were transferred to them.

From time to time we receive news of the work of our Canadian brethren. Their policy is to train African leaders—and with them we co-operate in the Teacher-Evangelists Training Institute at Calambata.

Antonio Fernandes' Testimony

In the magazine of the Canadian Baptist Foreign Missions Board *Enterprise*, the following translation of the testimony of a teacher evangelist trained at Calambata is given. It is of interest to B.M.S. supporters for Antonio Fernandes' spiritual pilgrimage began in the B.M.S. School at San Salvador.

"In November 1929, I walked many miles to San Salvador, where the British Baptists had a school. I did not know anyone there, but a kind old man named Miguel Necaca took me in for the night. Early next morning I sat on the veranda of the mission hospital, and waited. The missionaries saw me there, and one of them, Rev. Max Hancock, asked me where I had come from and what I wanted. I said that I was from Zala, inland from Ambrizete, and that I wanted to learn to read and write. Mr. Hancock had compassion on me, and got me enrolled in the school. I stayed there and studied for more than three years.

"Then, in 1933, I returned to my native village of Zala. The trip from San Salvador to my home took fifty-two days. My mother and father were very happy to see me. Shortly afterwards, although I was only a lad, the village chief and the rest of the elders, having heard my story, asked my father to let me teach the Word of God. At first my family would not agree, thinking I was too young. But I told them I had found the light and must not hide it. So I began my ministry in my own village, and I visited other villages also, spreading the Christian message.

Then enemies of the Gospel appeared

"Then enemies of the gospel appeared, who succeeded in getting me put in prison for ninety-three days. But when my case went before the Administrator, he found no just cause for my imprisonment, so he freed me and sent me home, saying that I could continue teaching my people.

"At that time I had not been baptized. Hence I went to Ambrizete for this purpose. It took me six days to walk there. When I met the missionary, Rev. E.

Sunset at Stanley Pool, Congo

Howells, he said that I could not be baptized until he learned from others about my Christian life. I walked six more days to Quimpondo, to meet Rev. M. Stober, but he told me the same thing. Finally, the missionaries were satisfied about me, and I was baptized in 1942.

"During the next four years I was enabled to bring ten others to Christ. They went to Ambrizete and were baptized also. I continued to invite others to Jesus, and in 1950 twelve more were baptized.

"After that the Lord used me to win many converts. When Mr. Howells visited Zala in 1954, he baptized 350 believers; in 1955 there were 273 more; and on his last trip in 1956 he baptized 180. Thus my ministry has been greatly blessed."

(*Photo: A. Ferreira*)

A baptismal service in Angola

Simla Baptism in Services Bath

ONE Sunday a few months ago two young women and two boys were baptized at the Baptist Church, Simla. Snow was falling very heavily that morning but not one of the four was willing to postpone the baptism.

The Baptist Church at Simla was badly damaged last year by a fall of stones from the upper hillside and is not in use. Therefore there was no baptistery, so a huge long bath was requisitioned from Western Command and the four candidates were baptized in it. They were baptized in the presence of thirty-five church members.

One of the candidates is a staff nurse at a local hospital. She is a Sikh young lady, aged 30 years. In June 1957, she came to the Sunday service with two Christian girls. That morning the text of the sermon was "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

She was so impressed that she became an inquirer, attended church services (whenever she was off duty) and the Bible class and Preparation class for Baptism. The Sikh doctor-in-charge of the hospital opposed her and her Bible was taken away. Other non-Christian members of the staff tried their best to persuade her not to change her religion. She was also threatened with the loss of her job. The doctor pleaded with her and wept but she remained firm.

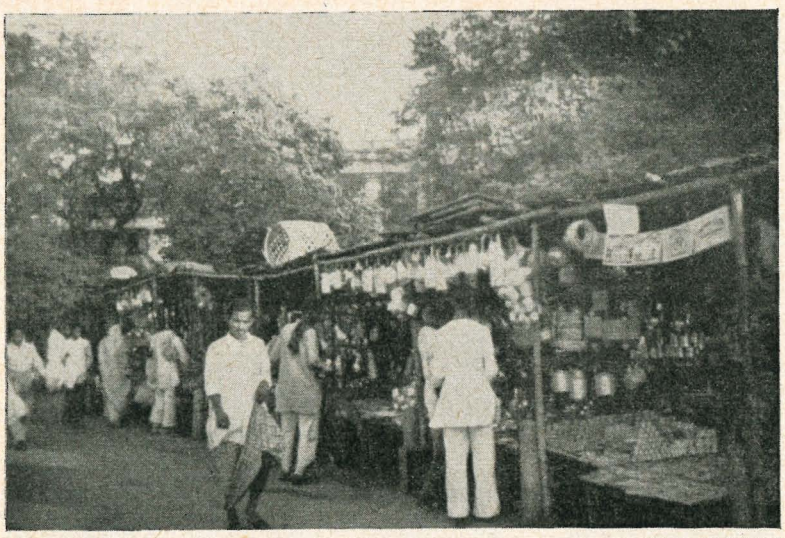
The day following the baptism, her elder brother came to take her home, as their father was sad to hear the news. She said, "I have now found the real peace and nobody in the world can snatch it from me."

To express her joy at baptism, she gave Rs.5 to the collection and a grand tea party to the church members who attended the service.

The other Hindu girl who was baptized is 20 years old. Her father died when she was eight years old. When there was trouble with her mother over money, she ran away from home and got in touch with a young man who works at Western Command Headquarters and who belongs to a Baptist family in Assam. He brought her to the Pastor and after a time both of them decided to give their lives to Christ.

When the mother of the girl heard of this, she took her home. There, she was badly treated and some drug was mixed with sweets so that she might lose her senses. A younger brother cautioned her but she said, "My Christ will protect me", and ate the sweets. Nothing happened, to the mother's surprise. Then the mother said, "Your God is true and powerful. Do whatever you like." So she was baptized. After a few months she married the young man.

The second boy who was baptized is the son of a local Christian.



(*Photo: D. J. Price*)

The tinsmith's bazaar, Dacca, East Pakistan

Wanted £27,704—and a New Standard of Giving

The campaign to clear the deficit is well under way. Has your church taken the matter seriously? Have you?

October 2nd will come round very quickly. By that date the deficit should be cleared. It is important that it is cleared by then for shortly after the Finance Committee will be scrutinizing the estimates for 1960–61. Will it be necessary then to make drastic cuts in expenditure? If it is, the consequences will be disastrous to the work overseas.

For close on thirty years now the Society has had to practise rigid economy. The results are not too good for the condition of so much of its buildings and equipment. It is amazing what has been accomplished; but how frustrated many of our missionaries have been when they have seen so much that could have been done, and so much that could have been done better, if the funds were available.

Last year was a record one for giving. Apart from the Angola hospital money the contributions from the churches were well up. But even so there was a deficit.

The reasons are by now well known. Legacies were down. Less was available from land sales. But the essential point to grasp is that because of rising costs overseas (and to a less extent at home) it is costing the Society each year, to do the work to which it is already committed, more than the churches are contributing.

What is required is an entirely new, realistic standard of missionary giving to match the needs and challenges of the hour.

Gifts for India

Friends who contributed donations in memory of Rev. P. N. Bushill, will be interested to know that the money given at that time is being used to provide Communion Sets where needed, or other gifts, for use in the area in North India where he worked.

Christian Literatur

IN East Pakistan last year there were some significant developments in Christian literature work.

A branch of the Bengali Christian Book Club was formed, and 450 members enrolled. Every Protestant Mission working in the country is helping financially and additional help will be available from overseas.

Arrangements were made to publish the booklets of two overseas literature agencies: the Bible Meditation League of America, and the Scripture Gift Mission.

The regular publishing of Scripture Posters began. They were distributed and sold on an annual subscription basis and were available for use in halls, churches, reading rooms, and as wayside pulpits.

Bible notes for villagers

In connection with the monthly magazine, *The New Age*, simple, brief, Bible reading notes for village people are being distributed each month. These are now going out to over 1,200 people. They are based on the annual C.S.S.M. Bible Reading Card and are prepared by our own Mrs. Gordon Soddy.

A block library has been formed, containing some two or three thousand half-tone and line blocks suitable for illustrating Christian books and magazines. This is of great assistance to publishers and printers.

East Pakistan has now three Christian monthly magazines: *Maranatha* (published by the Assemblies of God); *Surid Sanbad* (published by the Diocese of East Bengal); *The New Age* (published by the New Zealand Baptist Mission). The combined circulation of these magazines is about 3,000 a month.

e for East Pakistan

A quite ambitious scheme for a Bible Correspondence Course is being devised. If it is not possible to get permission to use any of the existing ones in Bengali, steps will be taken to adapt and translate an English one.

One of the biggest publishing ventures of 1959 was that undertaken by the East Pakistan Sunday School Union. It prepared and published an entirely new four year, three or four grade Sunday School curriculum. The first four grades of the first year cycle were ready for use this year.

Remarkable progress

The remarkable progress made in the field of Christian literature in East Pakistan is revealed in the following statistics.

	Books	*Total editions*	*Money Spent*
1955	3	2,000	£70
1956	2	2,000	£55
1957	10	14,000	£400
1958	16	22,000	£470
*1959	32	40,000	£4,000

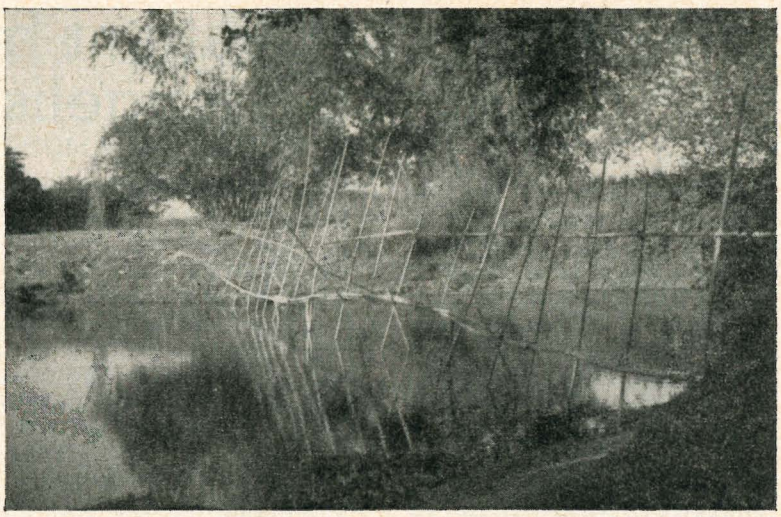
Three reasons for success

The large jump in the 1959 figures was due mainly to three reasons.

1. More finance was available.
2. There were increasing returns from literature stalls.
3. The preparatory work of previous years was coming to fruition.

Until about the middle of 1957 most of the books sold were imported. In 1958 almost all the books sold were actually published in East Pakistan.

* Approximate figures. Full details not yet known.



(Photo: J. Pullin)

A country bridge in East Pakistan

Church Leaders make Condensed Milk

"In 1958 following intensified socialist instruction in the church and consequent heightened political consciousness," reads a report in *Tien Feng*, "a group of church workers in San Yuan produced plans for a condensed milk factory."

These must have been Christians who were once associated with the work of the B.M.S. For San Yuan in Shensi Province, even up to the time when all missionaries left China, was a flourishing centre of extensive B.M.S. work. In San Yuan itself there was a large church and congregation and there were many other groups of Christians in the surrounding villages. There were boys' and girls' schools in San Yuan and also a Bible Training School. In 1950 four students graduated from this after a three-year course and in addition twenty lay leaders completed a special year's course.

Is it these former students who are now producing condensed milk? The report goes on to say that the project for the condensed milk factory received official help and within one month all arrangements were completed.

Since the date of its opening it has made rapid progress. Daily output is now 600/700 lbs. and since March 1959 the factory has been able to pay all the wage bill and show a steady profit.

The report also claims that such progress has only been possible through the leadership of the Communist party, a new attitude to physical labour following "thought liberation", and determination to overcome difficulties.

During this year it is planned that a great extension to the factory be opened, that it be completely mechanized, and that in addition to condensed milk other dairy products such as butter and milk powder will be produced.

DINNER FOR SEVEN
A new missionary play
by Valerie Stephens
CAREY KINGSGATE PRESS 2s. 6d.

A Leprosy Patient becomes an Evangelist

By MILLICENT SALMON

MBUNGA SIMON was one of the keenest students in the last group that joined the Kibentele Bible School in 1957. He was of the Zombo tribe from Angola but had lived for many years with his wife and three children in the great city of Léopoldville where he worked as a carpenter.

During the last months of his stay in that modern city he noticed as he worked at his carpenter's bench, that his feet seemed stiff. Mbunga thought it was because he had to stand for such long hours in the heat, sheltered only by the grass roof of the booth which was built on to the side of the little hired house where he lived.

Now, Mbunga had been recommended by the Church of which he was a member to be trained as an evangelist that he might help the teeming crowds of heathen people who lived around him, so it was a glad day when he was farewelled and set off with his wife Malau and their children for the bush station on top of the hill at Kibentele 265 kms. from Stanley Pool. When the family descended from the train at the Moerbeke halt in the middle of the vast sugar plantations, they met other families waiting for a lorry to take them the ten miles up the hilly road to their new home.

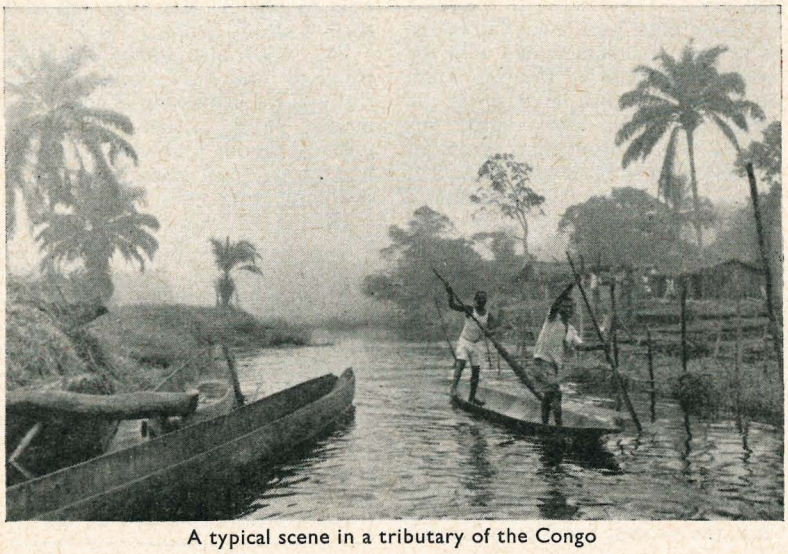
The dread disease appears

All during the first year the trouble in Mbunga's feet was gradually increasing and so one day he showed them to Masungi at the dispensary. Masungi has spent 20 years in the medical service of Kibentele Station and has done much to help the lepers who live in their own little village on the other side of the Ngoma Stream. When he looked at the feet he knew at once that Mbunga had leprosy, and when Dr. David Wilson of Kimpese Hospital paid his monthly visit he confirmed the diagnosis.

For over a year the doctor and Masungi and his helper Toma have been helping Mbunga and gradually the dread disease has been controlled. One day Mbunga was preaching in the little bamboo chapel on the nearby market. Dr. Tuttle of Kimpese who was visiting Kibentele came to the service. "What a splendid message he has given the people," said his wife. "That is the kind of evangelist we need for our new leprosarium at Kimpese when we open it in 1960".

Mbunga knew he would not be able to return to the city to do evangelistic work for a long time. He had been praying that God would reveal to him another sphere of service. So it was with much joy and a thankful heart that he accepted the call to the I.M.E. Leprosarium, where he and his wife will minister to the 150 fellow sufferers.

We ask your prayers for this keen young man and his courageous little wife as they start out on their new life. It is a challenging opportunity which has come to them and they need much patience and love and endurance for the task. It will give us great satisfaction to be able to tell them that friends in the home churches are supporting them daily at the Throne of Grace.



A typical scene in a tributary of the Congo

Missionary Thriller

Hong Kong Adventure by Robert Duce, described as "a missionary thriller in three acts", is a new play published by the London Missionary Society (3s. 6d.). It requires a cast of three men and four women and presents no difficulties regarding scenery and dresses. The plot is concerned with medical work in crowded Hong Kong and the intrigue of Communist agents from China proper.

Struggle for the Soul of Africa

THE ideological struggle for the soul of the new nations of Africa is now being waged on the trade union front. African trade unions have the choice of two schools to which they can send their potential leaders. The ideological affiliations of these schools are indicated by their geographical location — Budapest and Kampala in Uganda.

The Communist sponsored Budapest school was opened in September 1959. Its first course was in charge of Jean Mariller, Secretary of the International Union of Metal Workers, a member of the Communist dominated World Federation of Trade Unions. Thirty trade union leaders from ten African countries, which included Guinea, Senegal, the Cameroons, the Congo and Madagascar, attended the course.

Communist strategy

Tass, the official Soviet News Agency, indicates that the four week course emphasizes the "struggle against colonialism, the role of the working class and trade unions in the struggle for national independence, and other problems related to the activity of trade unions in economically underdeveloped countries". In other words, African trade union leaders are being indoctrinated and trained to exploit their trade unions for political ends.

The Kampala African Labour College, which was established by the International Confederation of Free Trade Unions over a year ago, is one of the many ways in which Western nations are preparing Africans for political independence. It has the great advantage of being on African soil and also of being situated close to Makerere College, the multi-racial East African University.

Courses at Kampala last four months, and over seventy trade union leaders have already completed their training at the college. Among subjects taught are those directly related to the building up and efficient running of a trade union organization. Students learn the aims of the trade union movement, how to recruit new members, how to negotiate a collective agreement, and about economics and labour and trade union legislation.

Fundamentally differing aims

The aims of the Budapest and Kampala schools are thus fundamentally different. The former aims at teaching trade unionists how to use their unions for political ends; the latter at teaching trade union leaders the true aims of a trade union organization.

It seems probable that the W.F.T.U. School at Budapest is an integral part of Moscow's policy of capturing the embryonic Pan African Trade Union Federation—for which a constituent congress was to be held in May 1960.

The International Confederation of Free Trade Unions has increased its African membership from 30,000 to 1,250,000 in the short time of nine years. Plans are underway for the setting up of a regional organization for Africa. At the same time a spacious three-storied new building is planned for the Kampala African Labour College, and this new college, which has cost nearly £10,000 is being financed by contributions from rank and file trade unionists throughout the free world.

(*Photo: C. I. D. Brussels*)

A railway worker of today, carrying a worker of tomorrow.

If you have managed to read to the end of this article, you, as an ordinary church member are probably beginning to wonder what all this about trade unions has to do with the missionary cause.

This conflict is part of today's background to mission work in Africa—an ideological struggle for the soul of Africa waged on the trade union front. As increasing industrialization draws more and more Africans into factories, so they too will be challenged by conflicting ideologies.

Are they equally being challenged with the message of Christ? The B.M.S. preaches Christ in the Congo and Portuguese Angola. Its support, particularly its prayer support, depends on you. Are you concerned about the struggle for the soul of Africa?

The Church in China To-day

By DOROTHY J. CURTIS

RECENT news of the church in China is far from cheering. Many village groups have lost their identity in the large communes recently organized on military lines throughout the countryside; the one free day each worker expects per week, is not necessarily Sunday, for work is staggered in order not to hinder production; and a Christian may well have Sunday occupied in factory or farm; moreover, many public gatherings are arranged for Sundays, and since attendance is expected from students, church gatherings can never be large.

In the move towards the breaking down of denominational barriers, many churches have been closed, and their premises "voluntarily" offered to the Government, while all but a very few of the pastors have been drafted into "constructive work" on farm or in factory. Only four of the sixty-four churches in Peking, a city many square miles in extent, remain open. The Anglican Cathedral in the south-west corner of Peking, is now full of machinery.

Worshipping group in Manchuria

A foreign visitor to Canton found all the Roman Catholic priests working in a chemical plant, therefore no churches were open. However, a British reporter visiting a commune in Manchuria found a group of Christians worshipping regularly. This is good hearing: and one knows there must be many small groups who manage to meet for worship in the churches left open. Meetings in the home are not allowed.

Knowing the strength of denominational loyalties here at home, one is impressed to find that the seven church groups in one town who united to form one church were Church of Christ in China, Congregational, Anglican, Baptist (American Baptist) Pentecostal, Presbyterian, and Seventh Day Adventists. Two Church Conferences in South China decided to:

1. Accept the leadership of the Party.
2. Abolish denominations.
3. Strengthen their political studies.

Not only Christian pastors

It is not only Christian pastors who have been forced to offer for secular employment. In one town a group of twenty-one religious leaders of whom ten were Buddhists, three Roman Catholics and eight Protestants, were assigned together, the task of taking night soil from the city out to the fields.

In another town we hear of Christian Church workers supporting themselves by opening a pickle factory. At first they could not sell their wares; but now they are earning nearly half as much again as when they were pastors. Knowing how small are ministers' salaries the world over, that might not be difficult!

Many of the Protestant Churches, soon after the Communists came to power in China, united to form the "Three Self Church", with self-support, self-government, self-propagation as their goal. Many of them had really almost attained this goal in the days when missionaries were working with them, but it helped their status with the new government to cut themselves off completely from all Western support and influence.

Their leaders dissociate themselves from the missionary fellowship of the past, and seem to be trying hard to prove their new loyalty to the present régime. They have been asking the churches to inform them of any high handed action on the part of former missionaries which they can quote as proofs of the imperialist motive of the missionary enterprise. The fact that this information has been asked for several times, leads one to believe that the churches have not been willing to respond.

Political loyalties must often conflict with the world-wide gospel. We know that there are Christians who are in prison, not because they are Christians, but because their political views are not "sound". One minister known to many B.M.S. missionaries has lost his University post, presumably because he was too outspoken. One fears this means tremendous hardship for him and for his family, for it is almost impossible to get employment without official backing, and such a man will hardly be allowed to find work that will support him.

How wonderful it is, that there *are* men of such tremendous courage, that they are willing to suffer imprisonment, and loss, and sometimes life itself, for their faith. It is almost impossible for us, in free Britain, to conceive of the pressure to co-operate with a powerful government, that some of our fellow Christians have to withstand.

Our prayer *can* help.

Film Extra an Inquirer

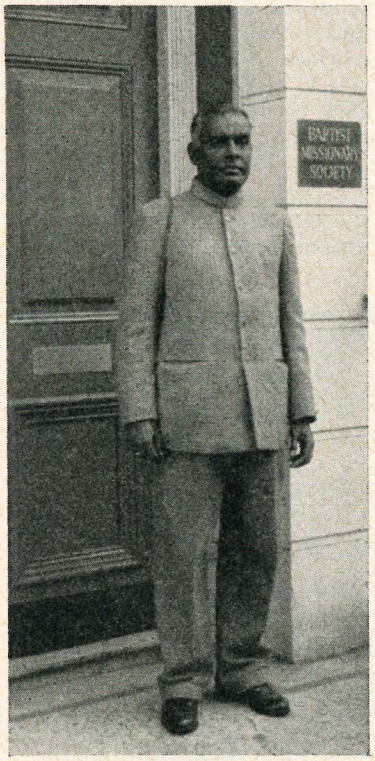
Readers of the *Missionary Herald* who saw the film "Hello" may remember a scene in which a Hindu woman patient is having blood taken for examination by a B.M.S. doctor.

Her name is Mohadei and both she and her husband are now Christian inquirers.

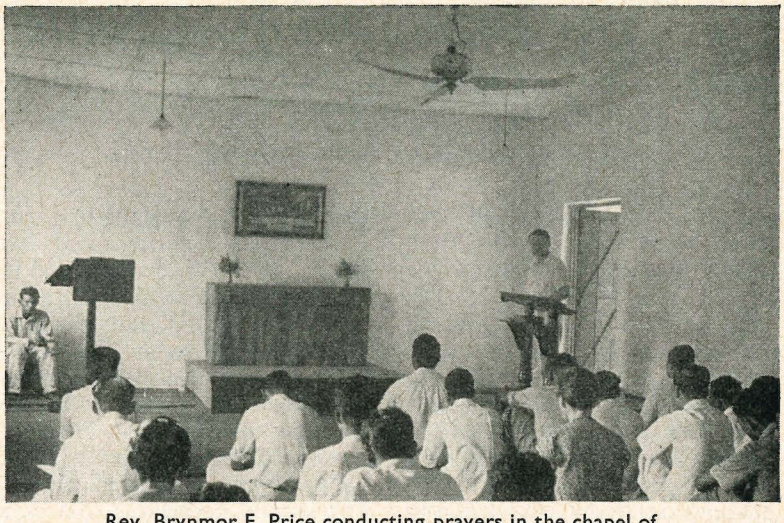
They both wish for baptism, but, at the moment, they are hesitating because they are afraid that the shock of their joining the Church might so upset an aged father that it could hasten his death.

The couple live in a village about twenty-five miles from Berhampur, Orissa, India, and there are no Christians living near them.

They have ceased to take part in any Hindu practices and the pastor at Berhampur is doing all he can to help and encourage them.



Sri George H. Maduram, B.Sc., a member of the Free Church, New Delhi, called in the Mission House to see his former pastor, Rev. E. G. T. Madge. Mr. Maduram was *en route* to Canada, where he is now doing agricultural research at the University of Alberta.



Rev. Brynmor F. Price conducting prayers in the chapel of Serampore College, India.

But the Girls Came

The girls' middle school at Gaya, Bihar, India, is passing through a crisis.

Gaya is a large town and a place of pilgrimage for Buddhists. Nearby is the spot where Gautama received his Enlightenment. There is a Baptist church with a membership of about 250, mainly middle class people. Most of their children are being educated in a local Roman Catholic academy or in the Baptist boarding school at Patna.

Until recently, the girls' middle school used rented buildings in a district convenient for the many Hindu families which sent their children to it. For many years, it has been a centre of Christian witness and it gained a good reputation for the education it provided.

The buildings, however, had fallen into a poor state of repair and they had become inadequate for modern teaching. So bad was the position, there were fears of losing Government recognition.

If plenty of money had been available, the problem could have been dealt with easily, but cash was short.

Yet, the Gaya Church, the Baptist Union of North India and the missionaries felt the school ought to be carried on.

At last, it was decided to adapt some buildings in the Mission compound. The main doubt was about the suitability of the district. It seemed far less convenient than the old site.

In fact, when the teachers met for their morning prayers on the day the school opened in its new premises, there were fears that no children would arrive. But girls came and a start was made. They and their parents were pleased with the open and healthy surroundings and they told others.

Catholic Protestant Relations

Oscar Cullman, the well-known Protestant theologian, has written an eloquent plea for mutual understanding between Roman Catholics and Protestants. He is pessimistic about the prospect of unity but optimistic about realizing Christian solidarity. He cites examples of good relations between Roman Catholic and Protestant theologians, pleads for prayer and especially for offerings by Protestant congregations for Roman Catholic poor and by Roman Catholic congregations for Protestant poor.

The whole Essay breathes the spirit of true Christian charity and is worth pondering. It has been published by the Lutterworth Press under the title *Catholics and Protestants* (4s. 6d.).

The Diary of Joan and John (VII)

This diary of two young missionaries on their first term of service will help readers to understand some of the present problems. It is based on actual events and real experiences.

Monday, 7th

Spent most of the morning answering letters, both local and those from home. We hope the folk at home understand if we cannot answer their letters as soon as we would wish, for all the demands upon our time tend to keep us behind hand with correspondence. However, now there are just four left to be answered! This evening we began on the draft of our next prayer letter home, for we aim to send them out every four months. We must combine conciseness with attractive presentation, and the main items for prayer with some of the background material, so that our praying friends can intercede intelligently and with a sympathetic understanding of the situation here. We are thankful to the B.M.S. for coping with the large task of duplicating and dispatching these letters.

The sunset was a sight to stand outside and watch this evening: the brilliant scene gradually changed and dimmed before our eyes, as the colours melted into each other and blended their hues. The little swifts screamed shrilly as they darted in sweeping patterns overhead; the cumbersome fruit bats, several feet in breadth across the wings, flapped slowly over the trees, and the small company of six paddy birds flying to roost made a beautiful sight against the dark green of the trees on the other side of the valley. Within an hour the sparkling myriads of stars became our canopy overhead. "Say among the nations that the Lord reigneth", wrote the psalmist; and we are here for that very purpose.

Tuesday, 15th

John called on two interesting homes this evening; the first was that of an engineer and his family. He has been educated in a Christian school and says he believes in Christ, but his non-Christian wife holds him back. He remained silent when John impressed on him the difference between mere assent and a personal faith in Christ, with all its evidences and implications. The second home was that of a sorcerer. When John entered his room he was seated in a corner, fingering a yellow thread and in the process of casting a spell over it ready for his next customer—John made very clear who he was, lest he should be mistaken for a client himself! Here was a man bound up with the evil spirit world, and his eyes betrayed an inner longing as he heard the message of God's love and the peace there was in Christ, a peace of which he knew nothing. "Be sure to come and re-visit me," were his parting words, and our hearts are burdened that this man might know the liberating power of Christ, and be a testimony to His saving Grace.

Wednesday, 30th

We have logged over 10,500 miles in the van since the B.M.S. provided it for us last year. Much of this has been over rough roads, especially in reaching some of the villages around here, and we shall need some tyres retreaded soon. The maintenance and travelling costs of our car are only a very small part of the B.M.S. budget, but this is where some of the gifts from the folks in the homeland are being used. One penny-halfpenny will provide petrol for one more mile in the van as we seek to take the Gospel to these Tagalog people.

A group of nurses at the International Nursing Seminar, Delhi, with Professor Brotherston. Included in this group are the representatives of Malaya, Philippines, Japan, Korea, U.S.A., and U.K. Miss Jessie Summers of the B.M.S. Hospital, Palwal, India, is second from the right.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

Congo

This month pray especially for the new state of Congo, its rulers and people, and all Christians that their day to day lives may witness to Christ.

Our prayers are asked for Lukolela. There are 44 African evangelists and church workers and 24 teachers in a district of some 20,000 inhabitants. The majority of church and evangelistic work is among those who work on plantations. At Lukolela there is also a dispensary in the care of a missionary sister.

Ntondo has its hospital, medical and district work. There are hopes of obtaining a house in the district centre, Bikoro, from whence district itineration would be easier. There is a fine rural school programme and the population of the district is about 55,000.

India

Our prayers are also requested for the Church of South Mizo District (formerly Lushai), where the rice famine continues. Because of the rainy season it is difficult to bring in supplies.

Give thanks for the progress of the gospel in this area where there are now 160 churches, with some 20,000 members. The Lushais now have their own missionary work among the Tuikuks and Chakmas, neighbouring tribes.

East Pakistan

Also before us for prayer is the Church in East Pakistan and the Baptist Union of Pakistan. Pray for tiny and isolated churches, evangelists, workers and missionaries and all who witness to Christ in this Muslim country, particularly those of the Baptist faith in Dacca, Narayanganj, Chittagong and Chandraghona.

Work has recently been reopened at Narayanganj. The town of Chandraghona continues to grow and our hospital is housed in inadequate buildings and the staff overworked. There has been progress recently amongst tribes people, the Moghs, Chakmas and Tipperahs.

It is hoped that the stationing in East Pakistan of Miss I. G. West, with her expert knowledge of Islam, will give a new impetus to work amongst Muslims.

MISSIONARY RECORD

Arrivals

3rd May. Rev. W. D. and Mrs. Reynolds, from Léopoldville.

15th May. Miss B. M. Boal, from Udayagiri; Miss R. Patnaik, from Berhampur.

Departures

21st April. Rev. D. H. and Mrs. Nearn and family, for Angola.

29th April. Dr. and Mrs. L. Mullins for Portugal.

Birth

26th March. At Delhi, to Rev. R. C. and Mrs. Bennett, a daughter, Ruth Margaret.

Birth

3rd May. At Worthing, to Rev. S. E. E. and Mrs. Payne, a son, Andrew Brian.

Marriage

8th April. At Christchurch, Muzaffarpur, Bihar, India, the Rev. Reginald F. Bottoms, of Delhi to Miss Sylvia Sawchuk, R.N., of the R.B.M.U.

Death

5th May. At Kettering, Mrs. Dorothy Lydia Teichmann (wife of Dr. G. O. Teichmann), India Mission (1911-1944).

ACKNOWLEDGEMENTS

(To 16th May, 1960)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "We Two", £10; Anon., £8 3s. 3d.; Anon., E.18, £50; V.H.B., Ilford, £1 10s.; Anon., Halifax, £2 10s.; Miss M. Davies of Blaenavon in memory of her brother the late D. Walter Davies, £50; Anon., £1.

Medical Fund: Anon., Hastings, £2.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
April				
22	Mrs. A. E. Monk	25	0	0
28	Miss L. McPherson	96	17	3
29	Miss A. M. Pratt-Jones	1,034	8	3
May				
4	Mrs. E. L. Millard	50	0	0
12	A. Nelson (Dividend Interest)	2	5	0
13	G. C. R. Sadler (Work in Lushai Hills, £1,078 3s. 2d.; San Salvador, £1,078 3s. 1d.)	2,156	6	3

PRESIDENT LAYS FOUNDATION STONE

Last January the foundation stone of the New Rangamati (East Pakistan) was laid by Field Marshal Mohammed Ayub Khan, President of Pakistan. Among the special guests was our missionary there, Rev. Frank Waddington Smith, who was introduced to the President.

New Rangamati is an area of the Forest Reserve from which timber has been taken and the exposed hills and ridges levelled with bulldozers.

When the stone had been laid the President received addresses from the Chakma chief and from the Union Council's Representative. In his reply he promised to help all he could in the rehabilitation of the people displaced by the hydro-electric project.

The new electric power would bring great opportunities for the people of the hills. Rangamati would develop more than other areas which were equally backward.

THE BRIDGE IS LOVE
Hans A. de Boer

A recent reprint of this traveller's record of problems of race, colour and creed as he found them during a world tour. A book to be read, pondered and prayed over and one which will make an appropriate gift for anyone concerned about the Christian approach to such problems. 15*s. net*

THE REBIRTH OF THE STATE OF ISRAEL
Arthur W. Kac

A masterly survey of the reasons behind the return of thousands of Jews to their homeland over the past decade, leading to the re-establishment of Israel as a State to be considered in international affairs. Dr. Kac considers the Bible promises concerning the Jews in the light of current world events. 22*s.* 6*d. net*

RECENT DEVELOPMENTS IN THE SOUTH AFRICAN MISSION FIELD
G. B. A. Gerdener

An informative history, handbook and reference guide concerning Christian missions at work in South Africa, where the ultimate withdrawal of missionaries is envisaged in favour of established self-government by the local churches. Dr. R. H. W. SHEPHERD, formerly of Lovedale says: "*This is more than a history, it ought to be within easy reach of all who care for the extension of the Kingdom of God in South Africa.*" 18*s* .6*d. net*

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A version of the New Testament which illuminates and clarifies the Scripture text by giving the various shades of meaning possible in translating from the original Greek.

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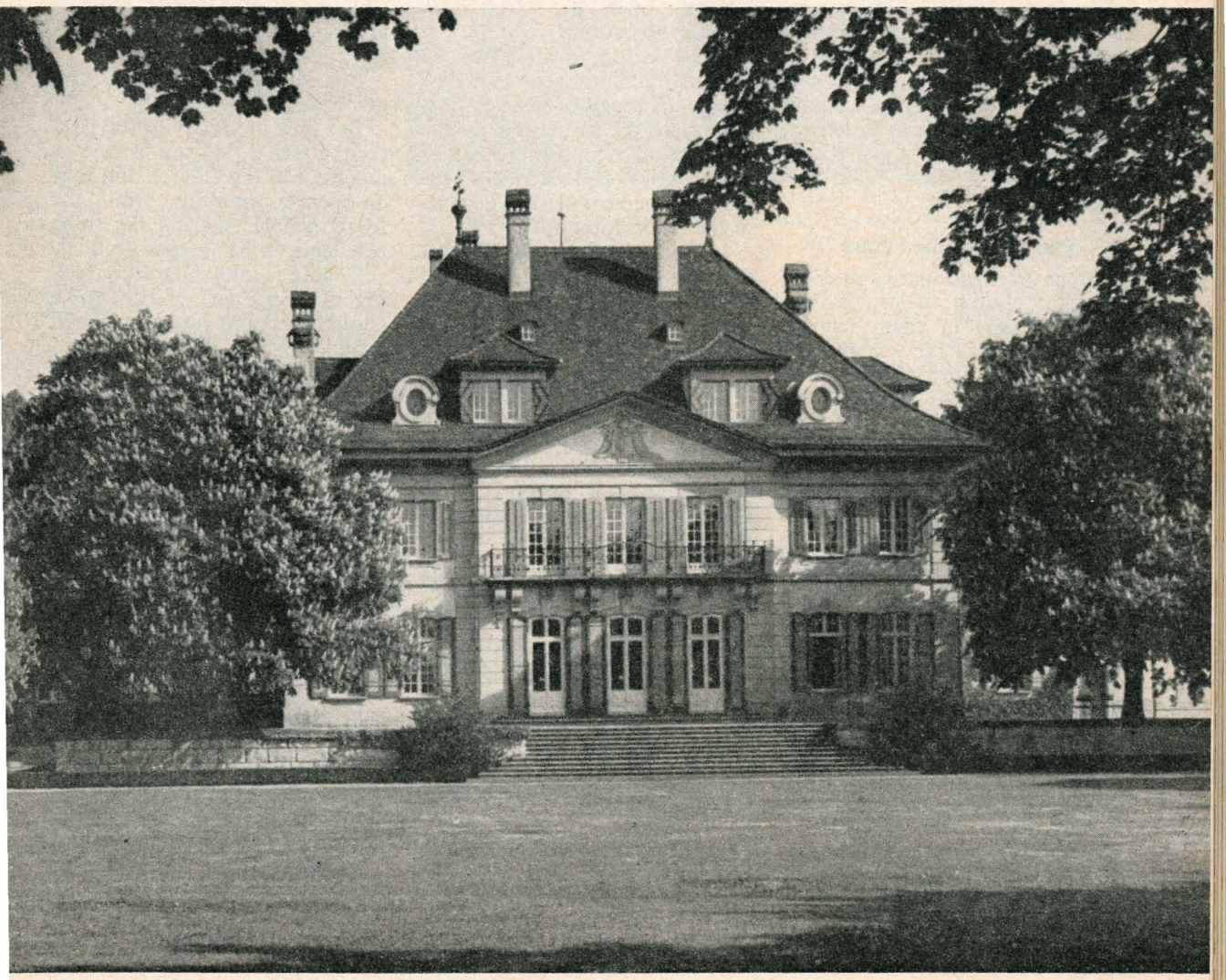
AUGUST 1960

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



The Baptist Theological Seminary, Ruschlikon, Zurich, maintained by the Mission Board of the Southern Baptist Convention, U.S.A.

Exciting New Church Developments in Congo and Lushai

IN an atmosphere of abounding optimism, the top leaders of missions in Congo and Ruanda-Urundi have changed their central organization from a council of missions into a council of churches, decided to plan for a university and launched a medical association.

B.M.S. missionaries took a leading part in the momentous meeting of the Congo Protestant Council which spent eight days planning the future of Christian work under exciting new political conditions.

It was held at the conference centre of the Ruanda-Urundi Evangelical Alliance at Kumbya on the 60-mile-long Lake Kivu, "the pearl of Africa", 5,000 feet above sea level.

Planning for the Future.

Some 67 missionaries and 38 African church delegates attended, many of them having travelled part of the way by air.

There will never be another conference like it because the constitution of the Council was altered in radical fashion.

When it meets next time, it will consist of voting delegates, black and white, elected and sent by African churches.

A Congolese minister, the Rev. Pierre Shaumba, B.A., who has studied in an American university, was nominated as joint general secretary. He will share duties with the present general secretary, the Rev. R. V. de C. Thompson, of the B.M.S., until next year. Then, when Mr. Thompson goes on furlough, he will take over full direction of the Council.

Churches throughout Congo are to finance the Council by offerings which were collected on the Sunday following Independence Day.

A committee was set up to formulate the plans for a Protestant University in Congo. Mr. A. Cox, a B.M.S. member of the staff of the Kimpese Institute for Training Teachers and Pastors, will be adviser on general education. Dr. David Wilson, another B.M.S. man, of the Evangelical Medical Institute at Kimpese, will be adviser on medical education.

Dr. Wilson will also be general secretary to the new Congo Evangelical Medical Association. Its formation is the outcome of two conferences of missionaries and Africans engaged in medical work. The aims of the association are:

1. To propagate the Gospel of Jesus Christ through medical work, believing that the ministry of healing is an integral part of the work of the Church;

2. To maintain and encourage a high quality of medical work by medical conferences, improving medical education, fostering medical research and publishing a medical journal; and

3. To present a united professional voice towards the Government and other organizations.

Now over to Assam in India.

There the B.M.S. has become one with the Church of South Mizo.

The newly-formed Assembly of Baptist Churches in South Mizo has taken over responsibility for educational, medical and general work including printing and translation.

Missionaries no longer have any executive power.

But they are ready to serve on committees if they are elected as members of the Church and they co-operate happily with the Mizo people, sharing the same privileges and responsibilities.

"There is an exhilarating feeling of being part of the whole Church and not just an isolated group", writes one missionary.

"The Church is alive, giving has increased, new ventures have been undertaken and new and old difficulties are being faced with courage and confidence".

Summer Campaign to clear Deficit

2nd OCTOBER WILL SOON BE HERE

Have you sent your Gift?

Has your Church done all it can?

A Call that could not be Denied

By STANLEY THOMAS

ONE Thursday afternoon there came into Udayagiri a group of men. They had walked 41 miles to tell us that smallpox was raging in their village and that 37 people had died during the past six to eight months. The situation was even worse six miles further on where in a large group of villages 60 deaths had occurred during the same time.

It was obvious that a severe epidemic had broken out in the district and that all possible help should be given. The Government Medical Service had sent out special men to combat the danger but we felt that here was a call to us that could not be denied.

On Tuesday, February 2, a team of four set out to do what we could. Our first call was Teravadi, a village with a recently formed and growing church. We visited each house and in at least half we saw evidence of the disease. Many of the cases were so severe that it was impossible to find a square inch of normal skin between the pox.

(Photo from Dr. S. F. Thomas)

Dr. Thomas and two helpers start out from Udayagiri with jeep and trailer.

(Photo: Dr. S. F. Thomas)

A moderate case of smallpox.

In one house we met a tearful father—his wife was just breathing her last and during the previous week both his children had died of the disease. In another, father had died and all four children were just coming out in spots while in yet another mother had died and the only child was ill.

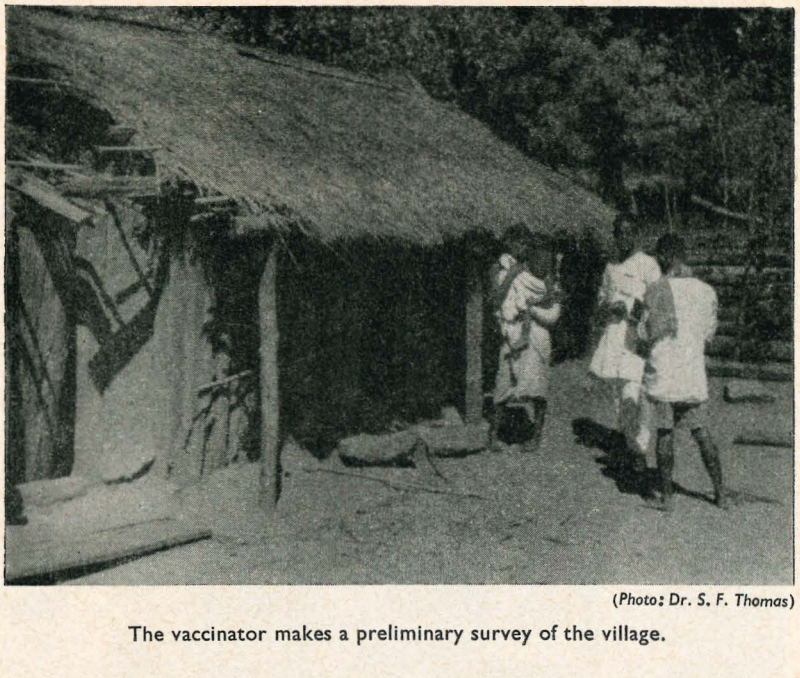
Do you wonder that our hearts bled for these folk—men and women for whom Christ died!

"Why had they not been vaccinated?" you may ask. It is not quite as easy as that. To get the lymph to the villages is at least a three days' journey from the laboratory in which it is made and during this time it can easily lose its potency. If such lymph is used there is no protection of the people and they lose faith in the vaccinators.

Add to this the fact that many of the arms inoculated go badly septic and you will begin to realize why many of the people run away or wipe off the lymph as soon as it is applied.

Our next call was at Kerkevadi, a village five miles further on and only approachable on foot. Fortunately here the epidemic was abating and we saw no severe cases. Every house was visited and then a public meeting was held under the shade of a large mango tree. We begged the folk to accept vaccination and we demonstrated the use of drugs that can be used during the illness. Each member of the team spoke of the causes of the disease, its prevention and its treatment.

Brief visits to other villages in the district confirmed our belief that it was at Teravadi that we should concentrate our main



(Photo: Dr. S. F. Thomas)

The vaccinator makes a preliminary survey of the village.

effort. The Special Health Officer, who had been sent by the Government to cope with the epidemic, offered us the services of a vaccinator so we piled him and his equipment into the jeep and off we went.

The people had built two leaf houses, one for treatment of the sick and one for the campaign of vaccination. We began with another house to house visitation begging the villagers to gather at the appointed place. Vaccination then went on until all the lymph at our disposal was exhausted.

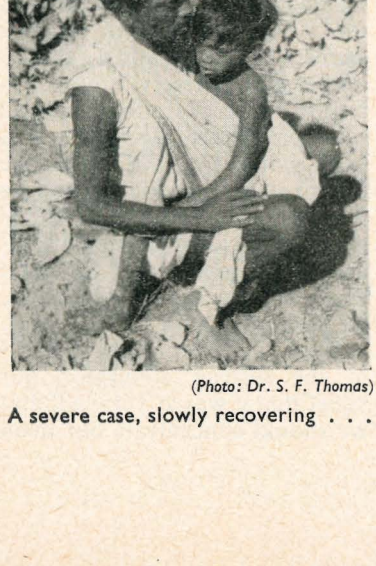
The vaccinator promised to return as soon as further supplies arrived and we began our little field Hospital. It was in two sections, one for men and one for women and we started with 17 cases.

There were three women, side by side, whose skin was so covered with sores that it was almost impossible to find a place for the needle that would give the injections. There were two very ill children with the dread complication of destructive arthritis of the elbows which would mean that, even if they recovered from the smallpox, they would never be able to bend their arms again.

Others were not so ill and it was thrilling to see the changing attitude of despair giving way to hope as they realized that something was really being done to help them in their misery.

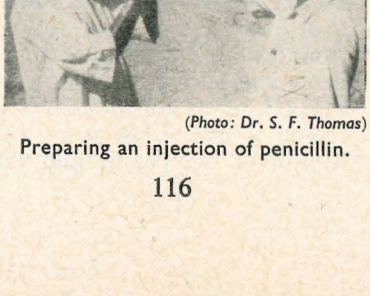
Our two male nurses worked valiantly giving injections of penicillin, washing the patients and painting their bodies with soothing lotions, putting drops in the eyes and teaching the families how to prevent the spread of the disease.

For three days we stayed near the village and were able to see almost of the patients out of danger. It was a short enough visit but we believe it did much to strengthen the morale of the folk we visited and helped to stem the tide of this terrible disease. We returned home burdened with the immensity of the problem of our distant villages and had seen again the vision of a Mobile Medical Unit which would take the ministry of healing and the Word of God to those whose need is so great.



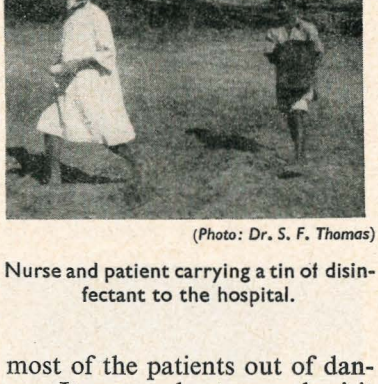
(Photo: Dr. S. F. Thomas)

A severe case, slowly recovering . . .



(Photo: Dr. S. F. Thomas)

Preparing an injection of penicillin.



(Photo: Dr. S. F. Thomas)

Nurse and patient carrying a tin of disinfectant to the hospital.

Women discuss Witchcraft and Wailing

Women who are in the habit of attending church conferences in England may be surprised by what happens in the Congo region served by the Ntondo station.

The churchwomen in this area have two conferences a year.

One is held in February and is always at Ntondo. It lasts three days. The second, which lasts a whole week, is held in September at a district centre.

Delegates to the February conference are chosen by the district superintendent. Every delegate must be able to read and must not have babies in arms.

Women who have attended the February conference may go to the September conference and women who have attended both conferences are eligible to become delegates from the Ntondo area to the Middle Congo Conference for African Women.

All these conferences have formidable programmes.

At the Ntondo conference this year, the days started at 8-30 a.m. with prayers. An hour's Bible study followed.

The three morning sessions were devoted to study of "Conditions of Discipleship." The main topics were self-denial, steadfastness and faithfulness.

The three afternoon sessions were devoted to discussions of witchcraft, drink and wailing, all of which are banned by the rules of the Church. The importance of the discussions was that, while the rules are known and generally obeyed, reasons for them are not always appreciated.

In the Ntondo area there is little witchcraft, but in the lower Congo region it has been partially revived. Drinking in the Ntondo district is increasing, especially on fête days, and has resulted in an increase in fighting and immoral practices. Wailing presents peculiar difficulties for churchwomen. It is not easy for them to remain silent when all their relatives and friends are expressing grief at a death. But their silence is a testimony to belief in life after death and disbelief in evil spirits which the wailing is intended to drive away.

There were also needlework sessions. These meant a lot of hard work, but they were hilarious. Most of the women present had never used a needle and had to be taught how to thread one. But every woman at the conference had made a needlework bag in time to attend the mid-week evening service of the Ntondo Church.

The Ntondo area joins in the Women's World Day of Prayer and a session was devoted to the arrangements. Copies of the order of service were distributed to the delegates for use in their villages.

Two New "Key Books"

Two recent additions to the "Key Books" series of the U.S.C.L. are *When You Pray* by Mary Senior and *Explaining the Gospel to Muslims* by John Crossley.

The former is a simple exposition of the Lord's Prayer based on notes originally prepared by the staff of the Methodist Bible School at Segbwema, Sierra Leone. Throughout there are references to Muslim ideas by way of contrast, a feature which should make the book especially useful in lands where there are large Muslim communities. It will, however, be valuable for young people in Britain.

The latter first deals simply with those aspects of Christian doctrine which make it difficult for Muslims to respond to the Gospel: Has God a Son? Are we sons or slaves? How can Christ bear our sins, and so on, and then proceeds to give a simple explanation of the Christ's way of life related to real life situations.

Rev. J. L. North, of Birchover, Derbyshire, who left last month for Bangalore College for post-graduate studies. Mr. North is an accepted candidate of the B.M.S. He was trained at Regent's Park College.

Convocation at Bangalore

History was made this year when the Convocation of Serampore College was held at Bangalore. The reason for this change was that the United Theological College, Bangalore, was celebrating its jubilee. At the convocation dinner there were about 250 present. Among the distinguished guests were Dr. Erik Neilsen of the Danish Missionary Society and Rev. Maxwell Janes, General Secretary of the L.M.S.

The Carey Lecture, which was well attended, was given by Rev. Michael Hollis on the subject: "Unity, Hope and Experience".

Honorary degrees of D.D. were conferred on Rev. A. S. Estborn, a Swedish missionary who is a member of the staff of the Gurukul Lutheran Theological College, and Rev. Paul D. Devananden.

Missionaries in Belgium

A committee has been formed by the Protestant missionary students to conduct services in the smaller churches of Belgium. Contact with the missionaries is a great encouragement to these congregations.

Gems for His Crown

By MARGARET and COLIN GRANT

RATNAPURA, Ceylon, is called "the city of gems." The very name comes from the two Sinhalese words *ratnaya* and *puraya* meaning gem and town, respectively. Throughout the recent history of the island, this area has been famous for the precious stones to be found here: sapphires, rubies, garnets, amethysts, topazes and so on all find their way in considerable quantity to the world market from gem pits of Ratnapura and its neighbourhood.

In the town itself, the shops of the gem dealers may be seen; and although the owners seem to spend a good part of the day reclining in their easy chairs, they will eagerly move forward to bring from their large safes the trays of glittering stones to show the prospective buyer.

To obtain these gems, a large amount of painstaking work is needed, a pit is dug in a paddy field, or other suitable spot, with the earth being excavated and passed to the surface by hand, winches being used at times. The pits are dug to an average depth of rather less than 50 feet but men have been known to dig down to 200 feet. In this way, hundreds of cubic feet of earth are thus excavated, before the long looked for seam of gravel is found.

This gravel, the remains of an old stream bed, is lifted to the surface, stacked separately, and then sifted in water, until the heavy gems remain at the bottom of the large sifting baskets, the light earth and stones having been washed away. Perhaps there will be a mere handful of stones from months of hard work; perhaps no stones at all will be found. Alternatively, a man may become a millionaire overnight!

(Photo: C. A. Grant)

Digging for gems at Ratnapura.

Mining for gems! yes, this is a picture of the work of the Gospel too. The evangelization of the Tamil people living in the Ratnapura area has involved patient months of travelling out to the various tea and rubber estates where they live, holding open air meetings near their homes, house to house visitation, personal talks with those interested and the widespread distribution of tracts and gospel portions. Then, suddenly, promising soil will be discovered: an individual or a family will begin asking questions, and show more than usual interest, as the Holy Spirit begins to open their hearts.

The Message of Salvation

There then follows careful presentation of the message of salvation, until they come into a personal experience of the deliverance from sin found in the Lord Jesus Christ. What good news this salvation is to those who face the imagined prospect of an interminable round of rebirths in future lives, with a possible sojourn in a "seventh hell", and whose religious beliefs are far from the "high" Hinduism developed by Indian philosophers!

On the night before our baptismal services, we have a final preparation and testimony meeting, when each candidate is examined to ascertain, as far as is humanly possible, who are the true "gems" or who are as yet "improperly" formed. The following morning, in our small chapel, they are baptized by Rev. David Edward, the Tamil pastor here, and the one whom God is using as the spearhead of this evangelistic endeavour.

At a recent service, four more women and one young man confessed the Lord in baptism, and have now returned to their work on the estates; how they need our prayers!

Let us return to our precious stones again. These stones which the gem miner holds in his hand, as he takes them from the sifting basket, do not glitter immediately. Indeed, most of them look very far from being precious gems! There must now follow the delicate process of cleaning, cutting, polishing and shaping, and this is an expert job, as you will imagine.

Some stones have flaws in them, which spoil their light reflecting qualities; others have too much "silk", making them cloudy, and rather like some marbles that young boys like to play with. Some stones need to be put in the fire for some time, and in the case of sapphires especially, everything depends on the length of time for which the stones are "fired"—too long, and the stone may be spoilt. In every case, many hours of careful work passes before the stone begins to glitter and sparkle.

The Hand of the Master Cutter

Similarly, those who have recently come to the Lord do not become radiant saints overnight, though we rejoice to share in their newly found joy and peace in the Lord. They are now in the hands of the Master Cutter and Polisher, Who will fashion them according to His pattern of Christlikeness, as they yield themselves to His skilful touch. He knows, too, just how long to leave His children "in the fire", and never makes mistakes in over prolonging a time of testing.

Recently one of our believing families was rejoicing at the birth of a child, when it was suddenly taken ill with severe bronchial pneumonia. In hospital, its life was spared for a while, in direct answer to prayer, but finally, the Lord was pleased to take this tiny one to Himself.

Rev. C. A. Grant handing out tracts to workers.

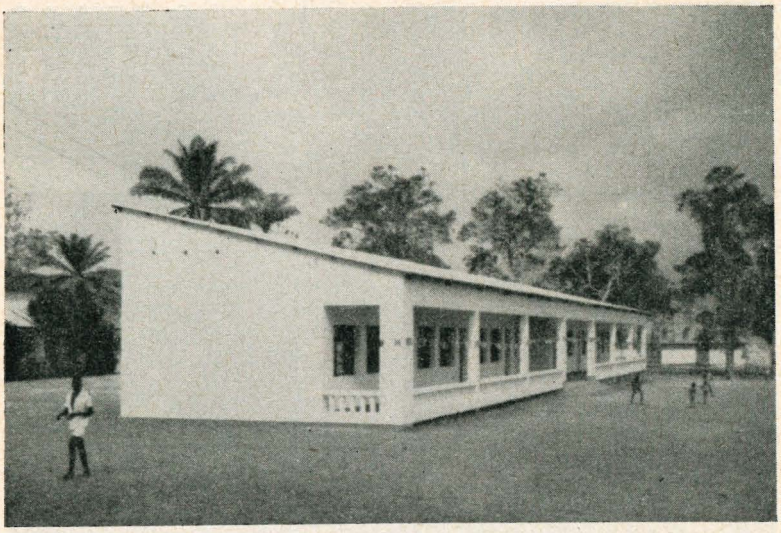
As we bowed with Jonah and Esther in their little room for the funeral service, there was no shrieking or violent sobbing, so often characteristic of other funerals, but a quiet trust. The Lord was their strength; these two were coming forth from the fire refined, and shining the brighter.

There is one stone called the star sapphire. When it is held in the hands, a beautiful five pointed star can be seen silently glowing in the centre of the stone; a wonderful sight indeed! Our prayer for these Tamil believers is that their Hindu relatives and friends might see "the Bright and Morning Star" (Rev. 22: 16) mirrored in the lives of these young converts as they pluck tea, tap the rubber trees, operate the machinery in the factories, and move around in their homes and "coolie lines".

For it is here that their faith will be tested for its worthiness, and it is here also that the most convincing evidence for the truth of the Gospel message will be found. The potential for the glory of these estates of lives experiencing daily the victory, joy and love of the Risen Lord, is staggering to contemplate.

Finally, the day comes for these gems to be taken away from Ratnapura, and set in some ring or diadem, to shine forth in their fullest splendour. Yet even then, it is still true that theirs is but reflected light, and the stones themselves remain things of the earth, having once been found and fashioned.

The prophet Malachi writes concerning those who fear the Lord and think upon His Name: "And they shall be Mine, says the Lord of Hosts, in that day when I make up my jewels." (Mal. 3: 17). You and I can look forward to that day when these believers, together with ourselves, shall shine forth in the Kingdom of their Father.



The new school building at San Salvador, Angola. It was opened last September and replaces the old school which was built in 1905.

Converts Flock to Churches and Clamour for Teachers

Almost a "mass movement" towards Christianity is taking place in the Buja tribe who live in a large area of Belgian Congo served by the B.M.S. Upoto-Pimu station.

"The people have been clamouring for Protestant catechists and teachers," says a report. "Last year, we sent several new men there. The results have been amazing.

"The people themselves are erecting huge chapels in the villages and rebuilding them immediately when they are destroyed or damaged as a result of bitter opposition.

"They are flocking to the churches and little schools are everywhere crowded.

"It is almost frightening as far as the educational problem is concerned for we have only two central schools and, even without this new area, these two schools have more applicants than places".

In the whole Upoto-Pimu district, there were 235 baptisms in the past year compared with 157 in the previous year and the work of the Church advances in an atmosphere of political peace.

The Church in this region is already virtually independent with missionaries as co-workers with African leaders.

Money gifts to the Church are increasing steadily, but a missionary writes: "We long for a sense of freewill giving. We are not happy about the system, which the Africans undoubtedly prefer, of being told exactly how much they must give".

Book for Women

Three Generations by Joan Harding (Carey Kingsgate Press) is a collection of addresses to women. The writing is unusually good, and the subjects relevant.

It should provide good devotional reading and most useful material to those who have to prepare such addresses.

Many leaders of women's meetings will be glad to have a copy just in case one day the speaker does not turn up.

Should a Man be a Chur

Should a man with two wives be received into the Church?

This is one of the problems facing the Church of Christ in Congo.

In order to understand the full problem, one needs to know something of the organization of the Congo churches as well as to have sympathy with people who turn to Christianity with ties which were accepted quite properly before they learned of the Faith.

Protestant missions have always co-operated in Congo. They have worked in mutually-agreed areas and in no single area has the Church been divided between different denominations. The mission churches are together known as the Church of Christ in Congo.

Naturally, there are great differences in the churches scattered over Congo. But all the churches have agreed to accept on transfer any baptized member.

On the whole, these arrangements have worked well, but there are difficulties. Regulations about marriage account for some of them.

Thus, there are areas where a man may become a member of the Church if he has two wives to whom he was married before his con-

Seventeen M Roman

Roman Catholics throughout the world totalled 527,643,000 at the end of June 1959, or 18·3 per cent of the population—an increase of one-tenth of one per cent, according to this year's World Mission Map, a publication of the Catholic Students' Mission Crusade.

The publication said the gain in the total number of Roman Catholics from mid-1958 to mid-1959 was over 17 million. The increase during the same period of world population was estimated at 88,976,000, making a new total of 2,886,691,000. This raised the Catholic percentage from 18·2 to 18·3 per cent.

ith Two Wives h Member?

version. That is not allowed in districts which follow the Baptist tradition. So, what should be done when a churchman with two wives moves into a Baptist area? The agreement says he should be accepted. The Baptist rule forbids that course.

This is an extreme case of difficulty. There are many more common ones.

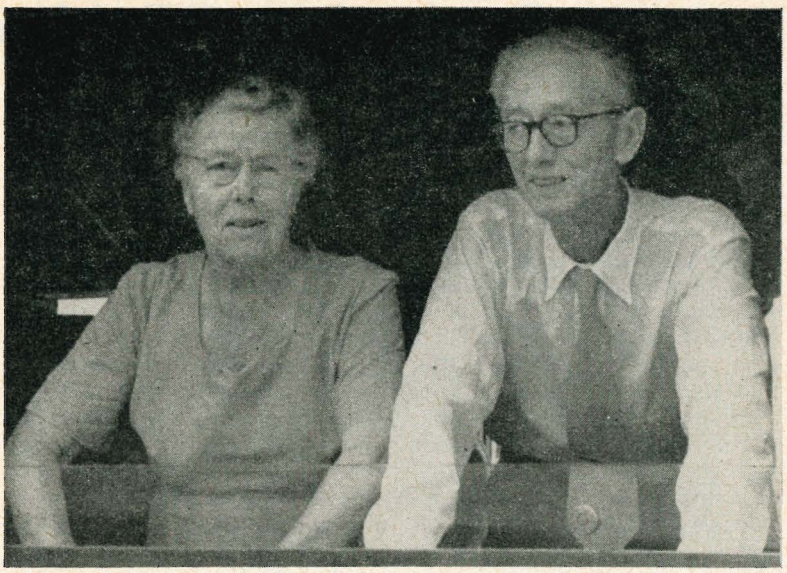
For example, in some areas state marriages, or marriages according to local custom, are accepted as valid, but in others only church marriages are recognized. Then, in some regions non-members of the Church may be married in a church. Other areas allow Christian marriage only to members of the Church.

At present, these and similar problems are being debated by leaders of the churches and missions. At the same time, efforts are being made to bring about real unity of the churches. Both sets of discussions are leading to the day when the Church of Christ in Congo will be one in fact as well as name, and when it will have a common rule on marriage and many other matters about which there are now differences and difficulties.

illion More atholics

The map revealed no new trends in increase of Roman Catholic population, but the regions of most rapid Catholic growth—chiefly West, Central, and East Africa, the African Islands, and North America, continued to show gains.

In the two regions of heaviest total population—Eastern and South Central Asia—Roman Catholic membership was listed at 0·5 and 1·3 per cent, respectively, approximately the same percentages of the total as listed in previous accounts. These two areas comprise slightly less than 47 per cent of the total world population.



(Photo C. A. Couldridge

Rev. W. D. and Mrs. Reynolds leaving Léopoldville by train *en route* for England and home. Mr. Reynolds went to Léopoldville a year ago to act as Congo Field Secretary pending the appointment of Rev. H. J. Casebow.

How Churches Grow

A number of articles have appeared from the pen of Dr. D. A. McGavran and one book of some note—*Bridges of God; a study in the Strategy of Missions.* Now another book by him has been published. It is *How Churches Grow* (World Dominion Press, 12s. 6d.)

In all his writings the author champions the views of Roland Allen concerning the "spontaneous expansion" of the Christian Church. In this book he pleads for a much more mobile evangelism. The mission boards or societies should drastically change their methods. Work which has been static for years should be left so that resources may be directed to situations where there are real possibilities for rapid growth immediately.

Less money and effort should be put into institutions and more into direct forms of evangelism, using modern techniques and media. The long established churches of the West should seize their present opportunities and be prepared to give considerably more to missionary enterprise.

All this is supported by arguments arising from a study of how churches grow.

The book is controversial and will provoke much discussion. Therein is its chief value. It may make those responsible for mission policy think again. But it is so full of sweeping generalizations and half truths that it is likely to fail to convince the thoughtful student of the history of missions.

Unity—But at what cost?

The churches in Chungshaw County, Kwangtung, all united in November 1958. They included the Congregational, Baptist, Pentecostal, Presbyterian, Seventh Day Adventist, and Anglican churches.

After unification all surplus property was "freely" donated to the commune.

Agricultural Bridgehead

By JOHN and JEAN SMITH

SOME years ago a leading authority on world food problems said of Indian agriculture that there is no lack of high-level organization and technical knowledge but the lack is of effective village leadership. There is a gap between the professor and the peasant. The work of community development has reduced this gap but it is still wide enough to keep farm production at a traditional "low". One of our tasks is to help to bridge the gap.

To be any use, a bridge must be well-anchored on both banks; in this case, "know-how" and "do it". We feel that we are building our bridge from the middle, outwards. On the one hand we are working to increase our knowledge of local conditions and on the other hand, to strengthen our contacts with cultivators.

Under the first head, the most important item is the three-acre plot at Diptipur. In the West, we would describe it as a smallholding. Here, it is the "West Utkal Agricultural Centre". We have kept it small, with a purpose. It is easier to manage, both for ourselves and for those who take over the work later. Also, it is reasonably cheap and local people can imitate, if they so wish. It gives us scope to try out our ideas and to experiment with new crops and methods.

Our first year was in 1959. Scrub jungle was cleared in time for cultivation to start when the rains came. Our main crops were cotton and groundnut; several varieties of each were planted, so that we could find what suited the area best.

The only cotton grown locally is tree-type, as a boundary crop. Ours was bush-type and it was grown as a field crop. Cultivators watched with interest and now it is harvested, many have said that they will grow some next season. We wondered about a market but need not have done so: people were "after it" before the harvest was over.

A Common Crop

Unlike cotton, groundnut is a common crop in this area. Most cultivators who have land similar to ours grow it. Last year there were no showers when digging time came round. This often happens. The earth was as hard as iron. The only solution lay in softening the soil with water carried from the nearest pond.

The type of groundnut that local cultivators grow has spreading runners like a strawberry plant: nuts are borne along the runners where the leaves join, at the end of a root-like stalk and firmly buried in the soil. This type of groundnut made the trouble ten times worse.

We introduced a type grown in Madhya Pradesh that bears its nuts in a bunch close to the plant instead of spreading far and wide. Also, it matures more quickly before the soil gets hard. Thus it is easier to harvest. Several cultivators, quick to see the advantages, ordered seed for next season's crop. A wry sidelight on this point of easy harvest is that jackals found it easy, too.

Cotton and groundnut are annual crops, bringing quick results; fruit trees are otherwise. Most fruit trees need irrigation and because our water supply is poor, we cannot grow many. Those we have planted have had to be the variety that can get by with little water.

Bringing in the sheaves of rice.

One such is the custard apple. You may like the flavour but will probably wonder why we bother with it. Of all the fruits, custard apple is the one that gives you the pip. At least, that is true of the ordinary variety. At Diptipur we have gone in for a variety from Hyderabad. It is a hybrid that bears large, juicy fruits with very few pips. A further advantage is that it fruits in January; ordinary custard apples finish several months earlier. The trees should be ready in three years' time.

Diptipur has a hospital and a school and is a centre for various meetings. Visitors usually call at the Agricultural Centre. In this way we make contact with cultivators. Touring is another method of making contacts. So far, our village visits have been with the purpose of taking a service or other missionary activity, not with agriculture specifically in view.

Carrying the harvest home to the barns.

Taking the initiative

We try to get the feel of a situation first, hoping that the people will take the initiative. It is no use giving them improvements that they do not wish to have and in which they are not interested.

We made our first village visit in 1958. We were thrilled to find three cultivators with land suitable for fruit gardens. They said that they wished to plant fruit trees and welcomed our help. We said, "If you start, we will show you and supply trees at a cheap rate."

To date, progress is not very marked. In one village, the Christian group has pretty well gone back to Hinduism. In another village, they just have not got down to the job. In the third case the cultivator said he needed capital. He said, "I am busy trading cloth and I am a part-time preacher; my sons are small and I can only keep one labourer. To clear that land and fix a fence I would have to hire a man. Just advance us Rs.30 and we can make a start."

We almost fell for it. We are keen to get gardens started and these people know it. After harvest, hearing that nothing had been done, we suggested to Cultivator No. 3 that his labourer could start work. We asked what he was doing, now that harvest was over. "Oh, he's cutting out a new paddy field," was the innocent reply.

I think they see the value of a garden but they go slow, hoping that our persuasion will turn pecuniary, which it does not. If they really want gardens. they will take the initiative. If they don't, it is no use our pushing simply because we think they ought to have gardens.

Most people are less fortunate than our three cultivators. They have not the land for a garden, presuming they wished to make one. As in most parts of India, village houses here are built "on top" of each other. with barely room to walk between the houses. Even so, there is one resource that they could use: washing-up water.

Pots and pans are usually washed near the house and often jars of drinking water are kept in the same place. Possible results are a muddy puddle, or a *papaya* tree and a patch of greens, at the very least.

We hope to stage an exhibition at the triennial *mela*, part of which will aim at teaching this simple lesson. The centre panel will show Mrs. Cultivator washing pots beneath a flourishing *papaya*. The slogan could be, "You may not have much. If you use it, you will have more."

A further feature of our programme will be demonstration plots in the cultivators' own fields. Last season we only managed one. This was line-sowing of paddy with a single-row seed drill. The rows enabled us to weed easily and thoroughly. This, with good manuring. gave

Schoolgirls at Lingungu, Congo, returning from the market.

a twenty-fold yield of plump grain–so good that it has all been kept for seed. When we first met this cultivator, he gave us a welcome with no strings attached. Next season he wants us to try a larger acreage.

In September we plan to hold our first Short Course, for a group of 15 cultivators, selected to represent the whole of our area. We hope to have the help of a Government expert or two to help to deal with special crop problems. The local pastor will lead our devotions.

As Christians, we see our farming as part of our stewardship. Our studies aimed at improving it, will be carried on in that light. This approach—a course entirely given to agriculture—will be an experiment. We want to try another approach also. In other Centres of the Council area, laymen's classes are arranged from time to time. They present a good opportunity for simple agricultural teaching along with the usual subjects. The new ingredient could make the whole dish more appetizing. In any case, we hope to buy up these opportunities, along with others. It will be new ground for us and we look forward to blessing as we break it.

New Launch and X-Ray for Chandraghona Hospital

A new diesel-engine launch, a new X-ray plant, a new internal telephone system and a new air conditioning plant have caused much excitement at the Arthington (Baptist Mission) Hospital at Chandraghona in the Chittagong Hill Tracts of East Pakistan.

THE LAUNCH, when the latest report from the hospital was written, had been ordered from builders in Singapore.

Life Boys in Britain have collected for the boat, which will replace one nearly 40 years old and now more out of action than in use.

On completion, the launch will have to be sent to Chandraghona and that will take some time.

Meanwhile, the driver of the old launch, which has a petrol-paraffin engine, will be going to Dacca for a course of instruction on working a diesel engine.

THE X-RAY will be the hospital's first and, when it is installed, the sending of many patients to Chittagong for examination will be avoided.

Before it is installed, however, a ward will have to be extended. This is because the X-ray plant is to occupy a small ward now used for treating up to fourteen patients.

A man will also have to be found for training as an X-ray technician.

The fund to buy the plant has been collected over many years, and an order has been placed.

THE INTERNAL TELEPHONE and the *AIR CONDITIONING* for the operating theatre are gifts from a wealthy Parsee. In 1957, he met Dr. A. R. Taylor on a train. Dr. Taylor talked about the hospital and the Parsee gave him 1,000 rupees as a donation to help on the work. Since then he has visited the hospital and made several donations.

What does the hospital need next? Most of all, a *BUSINESS MANAGER*.

Says the report: "It is perfectly ridiculous that a hospital of this size should depend entirely on the medical staff, especially the one and only doctor (who has a full-time job operating and looking after the numerous in-patients and out-patients) for dealing with such things as leaking roofs, applying for permits for cement and permits for this and that, seeing to repairs to the hospital and houses in the compound, writing numerous letters for getting drugs, dealing with all the finance, etc., etc."

(Photo Dr. J. A. Moore)

Dr. Josef Nordenhaug (*left*), the new Secretary of the Baptist World Alliance, with Dr. Erik Ruden, the Associate Secretary.

Death of Kagawa

Dr. Toyohiko Kagawa, Japan's most famous Christian leader, died of a heart attack in his home in Tokyo on 23rd April, at the age of 71. He had been bed-ridden at his home for the past year.

Dr. Kagawa was an outstanding evangelist, a distinguished social worker and a leader of labour movements and co-operatives. He was converted to Christianity at the age of 15 and began his work on Christmas Eve, 1909, in the slums of Kobe where he spent several years devoting himself to the care of the destitute. Later, after studying briefly at Princeton Theological Seminary in the United States, he returned to Japan to work among the poverty-stricken farming communities and in mining and fishermen's districts, establishing churches, missions, kindergartens, nurseries and gospel schools.

He described himself as a scientific mystic. He was an ardent pacifist, a Christian poet and the author of 180 books on religious, social, scientific and other subjects. He had travelled widely throughout the world on evangelistic missions.

Dr. Kagawa was a consultant at the second Assembly of the World Council of Churches at Evanston, Ill., in 1954, when he served in the section on Evangelism.

(E.P.S., Geneva)

Christian Educationist visits East Pakistan

One of the secretaries of the World Council for Christian Education, Miss Eppie Castro of the Philippines, recently visited our mission schools in Barisal, East Pakistan.

She had talks with numbers of the staffs and with the pastor of the church. Afterwards she went on to Dacca to make a useful contribution at the meeting of the youth Committee of the East Pakistan Christian Council.

(*continued from top of next column*)

ference were two important decisions. It was agreed to recommend that a European Baptist News Service be set up. It was also agreed that the Baptist publishers should form an Association.

In the next column are pictures of some who attended.

Writers and Publishers in Conference

This summer there was a Conference for European Baptist Editors, Writers and Publishers at the Baptist Theological Seminary, Rüschlikon, Zürich.

Among the leaders of the Conference were Rev. W. W. Bottoms, Editor of the *Baptist Times*, who gave two addresses, and Rev. A. S. Clement who chaired the sectional meetings of publishers and presented a report on British Baptist publications.

Miss Lily Quy, B.M.S. missionary in Orissa, was also present.

Among the results of the Con-

(*continued at foot of previous column*)

Miss Lily Quy argues with Rev. W. Fancutt (*right*) while Mr. Walter Stevens of Birmingham looks on.

A group of participants: (*Left to right*); Rev. Henri Vincent of Paris, Mr. D. Fuzzey of Southern Rhodesia, Rev. Tregelles Williams of Wales, Rev. J. Broertjes of Holland.

The Diary of Joan and John (VIII)

This diary of two young missionaries on their first term of service will help readers to understand some of the present problems. It is based on actual events and real experiences.

Wednesday, 7th

Following language study this afternoon, John was able to have another talk with our language pundit. He is a well educated young man, having spent many of his early years in a Christian school. We spoke to him especially of the forgiveness which is in Jesus Christ, subsequent to his confession that "there is no such thing as forgiveness in my religion". We could have wished for him to raise more questions; but he quietly agreed with all that we said and went away with the usual smile on his face. A fine, lovable man. We need to pray for him.

Thursday, 8th

A rather ordinary day. The language study was as hard as ever this morning. Joan had her usual full morning with the cooking, household jobs, and looking after Timothy, our baby son. We wrote three letters this afternoon, had to reprimand our house-boy for laziness, and owing to heavy rain this evening, spent the time indoors on further study and reading. Yes, nothing spectacular seems to have happened today; but does not God want us to be saints in the midst of the ordinary and the humdrum? Certainly, that is our calling.

Saturday, 17th

Two of our young Tagalog Christians were married in the little church this morning. Daniel, the pastor and our co-worker, conducted the service. The relations of the bridal pair gathered in force, as is customary on such occasions, and it was a joyful experience for us to see these two united in the Lord. There have been so many Christians in this land who have preferred to take a marriage partner who is not a Christian; but the fault is not entirely theirs because the choice of the parents plays an important and often dominant part in this matter. Two snakes slid down through the bushes in the front of the garden at dusk today; we hope they will be making their home at a distance!

Friday, 23rd

Promptness is definitely *not* a characteristic of this part of the East. It may be due to the heat. Perhaps it is part and parcel of the slow pace here, especially when compared with the high speed "barrier breaking" life in the homeland. The missionary must learn to slow down, and turn to his Lord for the needed love and patience when others are late for appointments, or the washerman (called *dhoby* here) is ten days overdue in bringing back the washing. We sense a problem arising! In the Lord's work, should we let *our* standards of promptness relax also in order to identify ourselves with the pace of those among whom we serve? We need to think about this.

Tuesday, 27th

Out to the villages again this evening, with the rain holding off all day. Daniel with us as usual, and we held three open-air meetings in different places. The children rushed to meet us when we arrived, for we had visited these places before, and soon their eyes were shining and their hands beating in time with the rhythm as we sang together *All the way to Calvary He went for me, He went for me. . . .* in its Tagalog translation. We are sure the Lord was speaking to many hearts this evening concerning the message of salvation.

What a joy it was to have Mr. Paul, the church secretary, with us, together with his brother-in-law. They both testified openly and eagerly distributed tracts and talked with the interested ones afterwards. Mr. Paul was once a strong Hindu, and a fire walker. All is changed now, since Christ met him and saved him; he is full of zeal for the Master and makes it his business to commend Christ to his friends and relations as he moves among them.

Our task as missionaries is plain: to move into the background while such as Mr. Paul and his friends move out in the evangelism of this neighbourhood, while remaining alert to every opportunity to help and advise when needed.

Infants May Be Baptized

Information reaching Hong Kong from Shanghai speaks of the control over baptisms that is now being exercised by the Religions Affairs Bureau.

Infants may be baptized without question, but when an adult wishes to be baptized he must first undergo an examination and satisfy the authorities as to his political thinking, his political background and his political appearance.

BACKGROUND TO PRAYER

(For use with the Prayer Calendar)

This month we are called to pray for our work in East Pakistan.

Work in the Rangamati district is being affected by the construction of a dam at Kaptai and the consequent evacuation of people from the area that will be flooded. The new pattern of our work will only emerge as it is seen where Christians resettle. Our educational work is also affected and it is planned to move the co-educational junior high school to Chandraghona.

Barisal district has extensive pastoral and evangelistic work, and much touring is carried out by missionaries in houseboats. There is a shortage of pastors for the sixty churches and much depends on local lay leaders. In recent years harvests have been poor and the result has been great hardship and poverty for the majority of Christians.

In the Jessore district there are four organized Baptist Churches with a membership of 121 and a Christian community of 250.

Khulna has church and evangelistic work, and the Agricultural and Village Uplift Centre which continues to progress. The Khulna Christian Co-operative Society has been reformed and is slowly educating its members in the purpose of a co-operative.

Rangpur and Dinajpur have church, evangelistic and educational work. In the former district there were forty baptisms last year.

Congo

Our prayers are also asked for Upoto-Pimu in the Upper River Region. Upoto is this year celebrating the 70th anniversary of the opening of the station. The hospital continues its work under considerable pressure, there being some 65,000 outpatients and 1,680 inpatients last year. One of our missionaries has continued giving religious instruction in the State School, and there is extensive district, evangelistic, church and educational work in a plantation area of some 200,000 inhabitants.

Ceylon

We are also asked to pray for the Ceylon Baptist Council (Sri Lanka Baptist Sangamaya) and pastors, missionaries and Christians in that Buddhist island.

Pray too for the Cinnamon Gardens Baptist Church with its opportunities for evangelism and witness, and the Girls' Boarding School and Carey Baptist College.

ACKNOWLEDGEMENTS

(To 13th June, 1960)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "A little more", £3; Anon. Chelmsford, £3; Anon.,. Leytonstone £50; Anon., £17; Anon., £25.

Deficit Fund: Anon., Shrewsbury, £2; Anon., Colchester £3; Anon., Harrow £5.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
May				
17	Miss A. M. Dittman (Women's Work)	150	0	0
17	Miss F. Robinson (Medical Work)	50	0	0
24	Miss J. Denham	50	0	0
31	G. E. Walklett	30	2	3
	Miss A. I. Freeman...	300	0	0
	Mrs. M. A. Davies	691	1	10
June				
2	Miss L. James	20	0	0
	Miss S. B. Stephens (Mortgage Interest) (Translation Fund, £2 9s.)	4	18	0
3	H. Reynolds...	625	12	8
8	Mrs. E. M. Bennett...	200	0	0

MISSIONARY RECORD

Arrivals

25th May. Miss J. H. Delmore, from Rangpur; Miss A. Baroi, from East Pakistan.

26th May. Rev. H. K. and Mrs. Freestone, from Stanleyville.

3rd June, Rev. F. H. and Mrs. Drake, from study in the U.S.A.

5th June, Mrs. R. F. Tucker and family, from New Delhi.

Departures

19th May. Miss A. S. Binns, for Rangamati.

27th May. Rev. J. L. North, for Bangalore.

3rd June, Miss L. Quy, for Cairo *en route* for India.

11th June, Rev. F. and Mrs. Wells and family, for Udayagiri; Miss V. Yates, for Rangpur.

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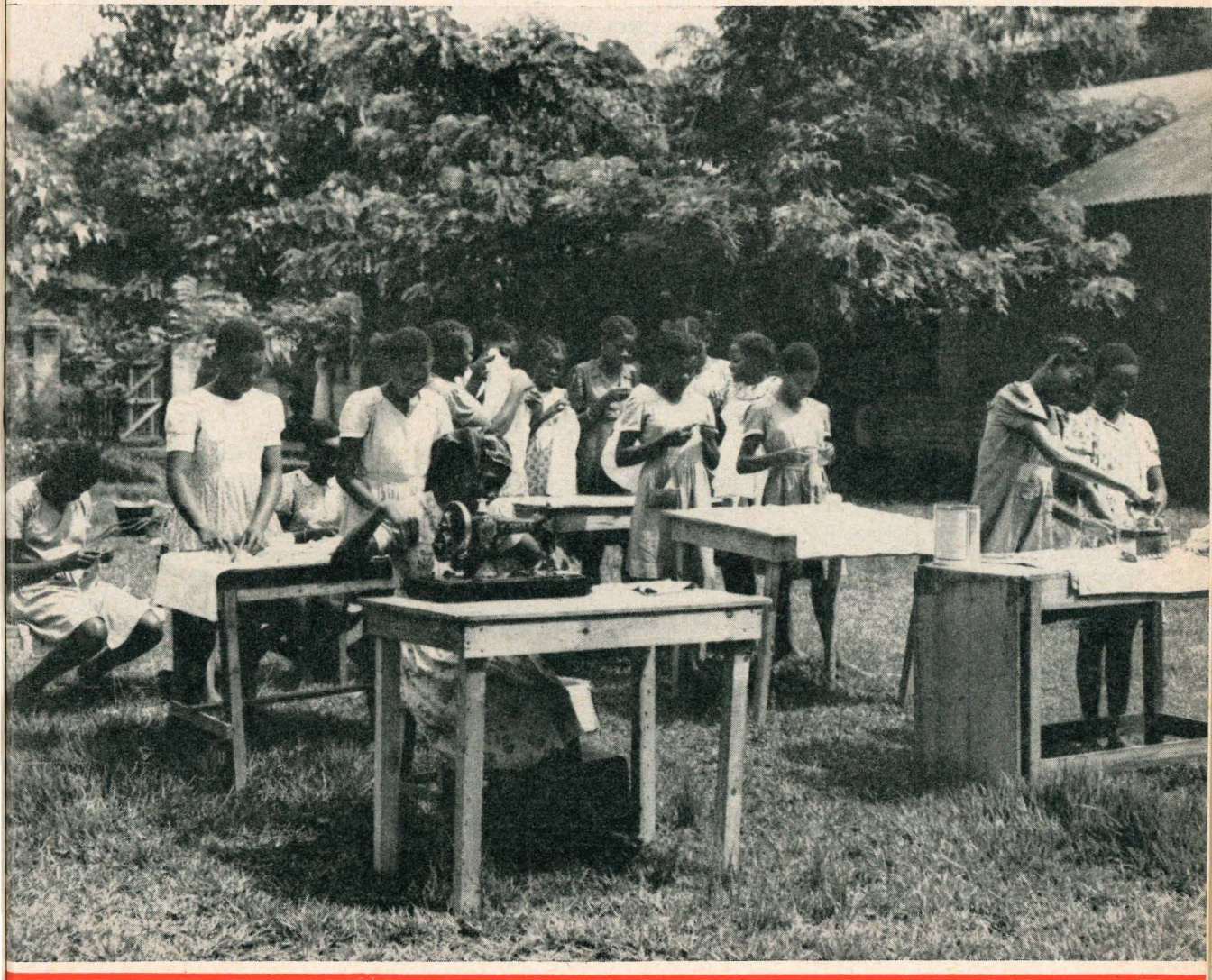
SEPTEMBER 1960

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



A dress-making class at a Léopoldville primary school

The Deficit Must Go!

ONE month only remains for the clearing of the B.M.S. deficit and there is still a long way to go. Much of the money was raised in summer efforts the proceeds of which have not yet reached the Mission House. Some churches and auxiliaries wait till the last minute before sending in their contributions.

A number of the responses to the appeal were immediate and generous. Church officers who were by no means without faith were surprised at the readiness with which their people gave.

The Cambuslang Church, Glasgow, for instance, decided to take retiring offerings after the services on the first Sunday in July. The members were informed the week before. These offerings amounted to £114 8s. 3d. The church has 307 members on roll. A like response from all our churches would have cleared the deficit two months ago and ensured that there would be no deficit next year.

Next year's income

One of the most important reasons for the quick clearing of the deficit was that the efforts of all our friends and supporters should be directed to raising the income required to meet the Society's commitments in the present financial year. To raise the sum of £364,214 is no mean task, especially when one considers that the target for the last year was not reached. It will be necessary to receive from the churches as much in this financial year as they contributed in the last, including what was given for the Angola Medical scheme. But there will be no special focus of interest like the building of a hospital in Angola.

In our churches there has been an amount of discussion concerning the recurring deficits of the B.M.S. Why are there these deficits year after year? Does it indicate bad planning? Does it reveal an unwise financial policy?

There have not been deficits every year, and some deficits have been inconsiderable. But it has to be admitted that several times in the fifteen years following the War there have been substantial deficits. Though, incidentally, there were a greater number in the pre-war years.

Changed values

Is this really surprising? Our people at home have had to adjust themselves to new values in regard to money. The pound sterling is less than one-third its pre-war value in respect of purchasing power. Most people give to the churches and to charities in relation to what they have previously given. It is not easy for a person to adjust himself to the idea that if he now gives £10 where twenty years ago he gave £5 he is in fact giving less.

The contributions to the Society from the churches for the year ending 31 March, 1939 amounted to £162,781 4s. 1d. Those for the year ending 31 March, 1960 amounted to £251,326 7s. 8d. Here is an increase of 56 per cent where, if the giving were at the same level, there ought to be an increase of 200 per cent! Or, in fractions, the giving of the churches has increased since 1939 to just over one-and-a-half times, whereas it should have increased to at least three times.

Considering the changed value of the £1, by 1939 standards of giving our contributions from the churches should now be in the region of £490,000!

Of course there are reasons why there has not been the increase. Many of our churches have had to face considerable expenses in respect of dilapidations. Church extension has made great demands. The Home Work Fund with its steadily rising budget is a new factor in the situation.

Apart from the problem of raising the money at home, there has been the acute problem of paying for the work abroad. Even as prices have risen at home, so have they risen overseas—in some countries at a more rapid rate because of rapid social changes. Were it not for the generous giving of members of the churches overseas, together with the fact that there are now no missionaries in China (We have 362 missionaries now as compared with 424 in 1939), there would have been a most serious financial crisis before now.

A new standard of giving

The truth is then that our churches, in terms of purchasing power are giving much less than in 1939, supporting fewer missionaries and less work. What a challenge this is in the present period of national prosperity!

If the churches of Britain are rightly to discharge their responsibilities at home and take an effective share in missionary enterprise overseas, there must be an entirely new standard of giving. This standard must not be related to what has been given in the past but rather to present needs, and in proportion to present incomes.

A Man or a Tree?

By LILY QUY

"WHICH is better, a tree or a man?" The questioner's eyes looked at me from his wrinkled brown face. His lips were parted in an expectant smile as if the known answer had already given him an inward chuckle.

We were standing ankle-deep in the dust of an Indian village. I had called to inquire about the old man's daughter who had been my pupil for several months the previous year. To my question, "How is Mariam?" he had posed this counter-question.

A tree? Or a man? I hesitated. Had there been a tree nearby to shade us from the fierce sun, I might have been tempted to give the wrong answer. But there was not a single green leaf or blade of grass in that dun-brown dusty village. My glance travelled along the mud walls of the thatched houses to a fallen log, shorn of bark and branches and scarred by the axes that had chipped at it to feed the fire.

I hesitated no longer. "A man is better than a tree," I said.

His happy grin almost split his face in two. "Right!" he exulted, "Right! When I sent my daughter to you she was only a log of wood! She has come back a human being!"

What alchemy can change a lifeless log of wood to living beauty?

Less than a year had passed since the old man and his daughter tramped the fifteen miles from the village to the school. Mariam had walked behind her father, balancing on her head a flimsy bed. On the bed rested the bundle of all her possessions—a sari, a brass plate and a small bottle of oil for massaging the body after bathing.

Her feet were grey with the dust of the road; her forehead and nose glistened with beads of perspiration. She clasped her roughened hands in greeting.

"My spirit bows to you," she said.

"My spirit bows to you," I said, "I am truly glad to see you."

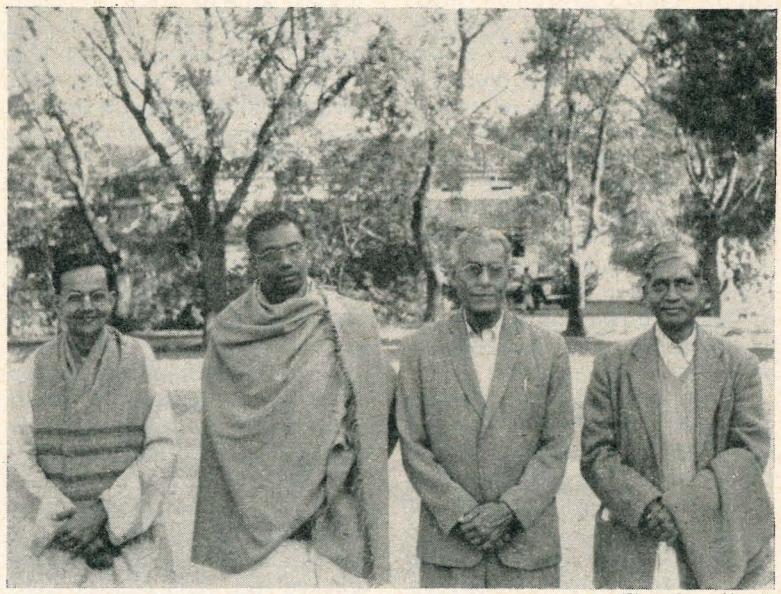
The old man stepped forward. "Your honour, here is my daughter. She has come to read. From today, she is yours. You will be her mother and her father. Train her well, and see that she obeys."

I smiled away the gift and asked, "What is her name? And how old is she?"

"Her name is Mariam, and her age . . ." Perplexity clouded the sharp old eyes, as he hesitated. But only for a moment was he nonplussed, and then his answer flashed out from smiling, toothless lips, "Is it not you who should tell me how old she is? Are you not now her father and her mother?" Which was a neat way of saying, with embarrassment to none, that my guess was as good as his!

She stood before me, with wrinkled skin, her hands coarse, her hair wispy and unoiled. Her only garment, a hand-woven sari, hid the sores of malnutrition that tormented her thin body. She looked thirty. I guessed she was eighteen. And I was to watch her grow younger until she reached her real age of about fifteen.

Mariam was one of twelve teen-age girls chosen to spearhead adult education for women



(Photo: Bruce Henry)

Prominent Christians in Orissa.
(*Left to right*) Rev. J. K. Mahanty, Rev. S. Patra, Sri Samuel Das, Rev. B. Pradhan.

in a rural district of the state of Orissa in eastern India. In this section of the state, formerly ruled by a Maharaja, literacy among women is no higher than two per cent. These twelve girls were to pierce a pinpoint of light in the dark curtain of illiteracy. Had we been able to invite even one from each village of that district, we could have enrolled several hundreds. But lack of space, personnel and money had limited the number to twelve.

They were all outcasts, members of the 60 million untouchables of India, to whom the doors of education and social betterment had been closed until the new Constitution declared equal opportunities for all. But a clause, written into a constitution, cannot erase centuries of deprivation and oppression or build into the minds of multitudes the qualities necessary to meet the new opportunities.

A great new highway

Through the state of Orissa, not far from Mariam's village, one of India's great new highways will run. Indeed, a section of the highway is already made. At one point massive, concrete signposts are already standing, pointing east to Calcutta, and west to Bombay. But woe betide the traveller who, seeing the signpost, thinks he will reach the end of the road without trouble! After a few miles, he will find himself lost in trackless jungle or bogged down in a patchwork of rice-fields. For the road has yet to be made.

Mariam had been a worker on the roads. She had carried the earth, broken the stones, laid them on the flattened strip, then strained at the heavy roller that needed twenty pairs of hands to pull it. But now, she had come to build another road—the road of learning.

Mariam's parents were Christian. They had never allowed her to accompany the village boys to the primary school two miles away. It says much for the new spirit of progress in India today that they were willing to let her leave the safety of the village and stay eight months on the mission compound, in order to receive a belated education.

Adventures into education

Eleven others had left their jungle villages to join her. Their adventure into education was not easy. Boulders of fear, superstition and uncertainty had to be broken, day after day, letter after letter.

The first boulder we hit was lack of confidence. This was quite understandable. In the social group to which the girls belonged an individual was seldom called upon to make a decision for himself. It was a group where conformity and conservatism meant safety; where individuals had no value. It was a depressed group with a depressed mentality.

This showed itself in many ways. I noticed it first in our prayers. Each day began with worship. From the beginning the girls could lead the prayers, while hymns and Bible verses had at first to be taught them. I listened to the girls' prayers and heard one constantly recurring phrase knocking repeatedly at Heaven's door. I am sure it must have bothered the Heavenly Father as greatly as it bothered me. It was—

"We are nothing but earth—mere clods of earth; we cannot remember from one day to the next—we are nothing but earth!"

When I looked at them I had to admit that they looked rather "earthy". Their lank, stringy hair, their roughened hands and cracked feet, their coarse, hand-woven saris revealing the dark, ill-nourished skin of neck and shoulder—yes, they looked decidedly earthy.

"But is this what these young women were born to?" I asked myself. "Not clods of earth," I cried aloud, "but daughters of the King! You are princesses in the family of the King!"

But I had to admit that they did not look the part! So we sat down together and talked of how they might try to look a little more like princesses.

That day I learned the depth of their poverty. Among the twelve only one was rich enough to possess a comb. Not one had ever seen a mirror.

I bought twelve combs at one anna each, and hung a mirror on the wall. The result was miraculous. An Indian proverb says that "To educate a woman is like hanging a mirror in front of a monkey," but I found that "To hang a mirror in front of a woman can be the beginning of her education!" In a few days I had to ration the number of flowers worn in their well-oiled hair, lest the young men around be dazzled by their beauty.

Unforgettable lessons

Not one of them had seen a spool of thread, and the nearest thing they knew to a needle was the steel implement that had pricked the tattoo marks on their arms and cheeks.

The first needlework lessons were unforgettable. Fingers that had grasped hoes, slapped cow-dung into fuel cakes, plunged rice plant seedlings into their muddy bed and heaved the heavy roller over the roads, were far too insensitive to coax a fine thread through the eyes of sewing needles. I supplied thick pokers of darning needles, bright wools and loosely woven hessian to start our sewing adventure. But, even so, the first stabbing efforts were interspersed with frustrated cries of, "Mama, come and pick up my needle!"

(*continued on page 134*)

Congo Leaders at B.M.S. Church

The first official ceremony of the new Republic of Congo was a service of thanksgiving held in the B.M.S. Kalina Church, Léopoldville.

It was attended by M. Joseph Kasavubu, President of the Republic and M. Patrice Lumumba, Prime Minister. With them were the presidents of the two houses of the Congo parliament and several ministers of state.

The Belgian resident minister and official delegations representing the United Kingdom, the United States, Holland, and Sweden were also present.

In the Cameroons

When Independence came to the Cameroons the churches suffered through the activities of terrorists.

Rev. Paul Mbende, President of the Cameroon Baptist Union, reports from Duala that church buildings were plundered or destroyed, many Baptist leaders were injured and some killed. At least 80 of the 165 churches in the Union were damaged. Only ten chapels are now operating.

A contribution from the emergency relief funds of the Baptist World Alliance has been sent to the Cameroons.

Photo: V. Parry

Two young teachers outside their school at Lingungu, Congo.

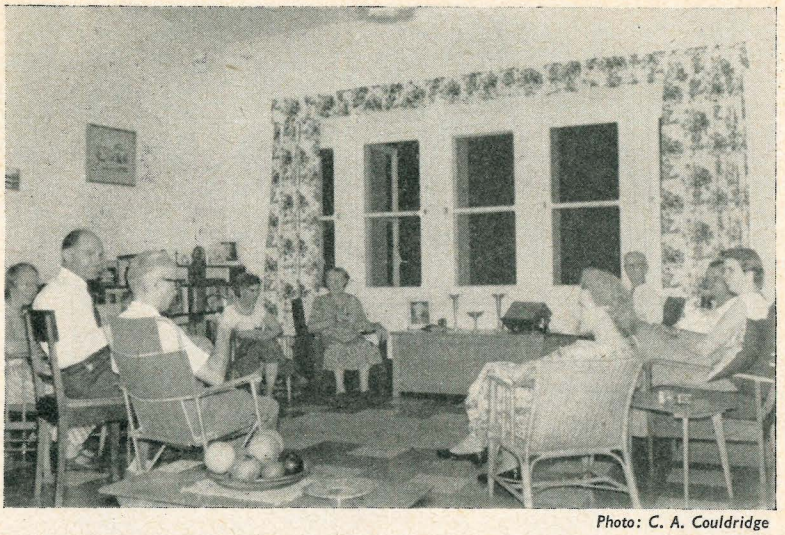


Photo: C. A. Couldridge

Calm before the storm. Rev. W. D. and Mrs. Reynolds on their last evening in Congo with the Léopoldville missionaries.

Church Makes Spectacular Headway

As the Church makes spectacular headway in Orissa, India—new areas being constantly opened up and large numbers of people are being baptized—two classes of people are the special concern of Christian leaders.

One group consists of men of high caste and good education.

As so often has been the case in all parts of the world, it is the common people who are gladly hearing and responding to the Church's teaching. In particular, many weavers and leather workers are joining the Christian community.

But the Church, as yet, is not even making contact with the higher castes. Much thought is being given to the problem of reaching them.

The other group consists of illiterate Christian women. More progress in being made in helping them, but many Christian men have still to be convinced that their wives and daughters need education.

Village pastors and church workers are arranging night schools at which men and women of any age may learn to read and write.

Presbyterian Girls Enjoy Baptist Family Life

The Christian Hospital at Serkawn in Assam, India, and the Durtlang Presbyterian Synod Hospital are working happily together.

Miss K. Cox, of Serkawn, has served at Durtlang during the furlough of one of the Presbyterian staff.

Four Serkawn junior nurses and four Durtlang trainees have changed places for a period.

The Serkawn girls are to take examinations and attend senior surgical lectures at Durtlang which is the more advanced hospital.

The Durtlang girls, who have finished their general training, are taking midwifery classes at Serkawn where the more isolated hospital has a rural background.

A letter from Serkawn says the Presbyterian girls have enjoyed the intimate family life of the Baptist community and have taken part in Sunday school and Christian Endeavour activities.

Photo: O. Rowett

Miss Dorothy Evans using a flannelgraph to teach village women in West Bengal.

A Man or a Tree?

(*continued from page 132*)

But that was only the first week. Within a month they could all "sew a fine seam", and in less than six weeks they had made enough small garments to clothe the children of a neighbouring hamlet.

This speed in achievement marked all that they did. In six weeks they had mastered the many letters of the Oriya alphabet, and had read more books than a child in its first two years at school. Their discovery that words mean something was dramatic. It was less than three weeks after their arrival. We went for a walk together, to the nearby jungle where, at least once a week, I took them to pick berries, to collect firewood, to swing on the banyan's aerial roots and to get a supply of tender twigs to be used as toothbrushes.

On this particular day, one moment I was in the midst of a chattering laughing group, and the next moment I was alone. Their sharp eyes had seen a fig tree ahead, and, jungle creatures as they were, ever alert to find something edible, they were along the road and up the tree in a flash. We enjoyed the fruit and went on to our games in the jungle. When we got back to the small classroom, just big enough for the girls to be seated on the floor in a semi-circle, and for a blackboard to be propped against the wall, I wrote this sentence:

"*Mariam climbed the tree.*"

This was the first time they had tackled a sentence alone. I sat back and waited. For a moment they frowned in concentration as their questioning eyes picked out the letters, one by one. And then, like the sudden flash of the sun's rays from behind a cloud, excited lips shouted out their discovery.

"The letters speak the truth! It really happened! It is true! Mariam did climb the tree! The letters speak the truth!"

The door to understanding was unlocked. Soon, very soon, they would be stepping out, unaided on to the road of learning.

Several weeks later I gave them a book of short stories. They were still too diffident about tackling unseen passages and they still tended to rely on me to explain new sentences. This bothered me, and so I gave them an ultimatum. We would read straight through the first story, stopping for no explanations. At the end we would see how much they had understood.

From my vantage point in front of the closely-packed semi-circle I listened and watched. The story was of a woman who was cleaning her house. But she was not a wise woman; she hid the dust behind a box. She was too lazy to throw it far away from the house and too foolish to realize that the dirt would be scattered and her house spoiled again. A simple story with a moral.

We understand!

I watched the smiles spread over the faces of the girls as they read. An elbow nudged the next girl's ribs; it brought an answering nudge and smile. By the time the story had been read, their broad grins had already given me the answer to my question, "Did you understand the story?" But I asked it, and the bright, delighted eyes flashed, and white teeth sparkled as they burst out in a chorus.

"We understand, we understand! The book is true! We saw ourselves in the book!"

The door of understanding had swung wide open. The road of communication between the printed word and their minds had been laid, and now, new ideas, new knowledge, new challenges could walk into their minds and could lead them out into a world of new experience.

We visited the hospital and learned simple remedies to replace old, superstitious practices. We raised carrots, pumpkins, soya beans and tomatoes, to combat vitamin deficiencies. The girls gradually became convinced that their own remedy for night blindness, which was to make a chicken jump over the back of the sleeping sufferer, was not so certain a cure as the inclusion of vitamin A in the diet. Mariam's deep-seated sores yielded to treatment which was simple, but far more hygienic than cow-dung plasters. We played games and related folk-tales by the hour. Gradually the old-woman masks on their faces slipped off to reveal them as happy and attractive teen-agers.

Four months passed before they were given a New Testament and a hymn book. We had already read simple versions of the Bible stories, but now, for the first time, the Bible language confronted us. It was difficult and far removed from the spoken village dialect. Even so, the lucidly told narratives made a fresh impact on minds unblunted by over-familiarity. They laughed aloud at the ridiculous situation of the man with the plank of wood in his eye having the effrontery to point out the splinter in another's eye; and they richly enjoyed the dramatic moment when the self-satisfied, self-made farmer was summoned to present, at a moment's notice, not his amassed wealth, but the shell of his impoverished soul to his Maker.

They wished to give

It seemed to me that they grew a little taller in the proud possession of these books. One day, just before we set out on our weekly jungle walk, they sent a spokesman to request: "Please, may we take our Bibles and hymn books on the walk today?"

My mind searched in vain for a suitable reason. Did they want to parade their learning before the world? Were they so proud to possess the books that they could not bear to be parted from them for an hour or two? Finding no legitimate reason in my own mind, I asked, "Why do you want to take books to the jungle?" Their reply startled me.

"We would prefer not to play games or gather berries or toothbrush twigs today; we would like to take our books with us to the village three miles along the road to read the stories and sing the hymns with the people there."

No fools these, amassing to themselves treasures of learning. They had received, and so they wished to give. That is the way the good things of the world are shared.

A Conference for Women

A Conference for Women, organized by the B.M.S. and the Baptist Union together, will be held at The Hayes, Swanwick, from 27-30 September.

The total charge is £3 3. 0. of which £1 must be sent as a booking fee (which is not returnable).

Full particulars can be obtained from:

Miss D. M. Finch,
Baptist Church House,
4 Southampton Row,
London, W.C.1

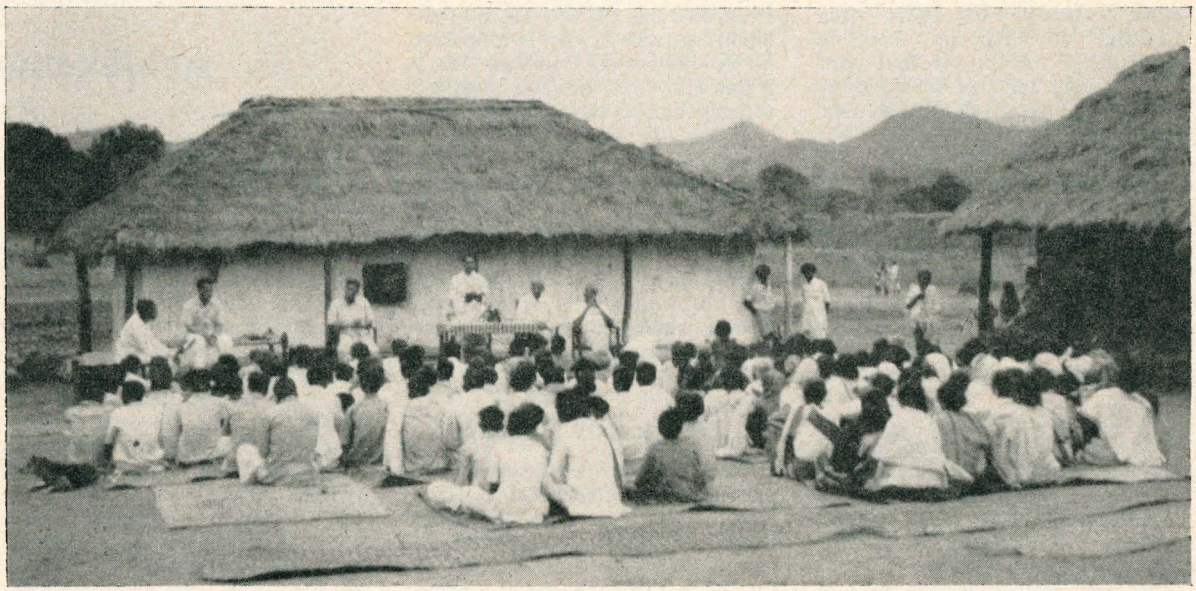


Photo: Bruce Henry

A devotional meeting conducted by local leaders at a village in the Kond Hills.

Miss Amita Baroi, of East Pakistan, walking across Trafalgar Square, London. Having gained the Irvine Memorial Scholarship, she is in England for a course at the Selly Oak Colleges, Birmingham.

Doctor Discovers Many Opportunities

When Mr. and Mrs. Gordon Price returned to India after furlough to take up work in Kasauli, it was hoped that Mrs. Price would be able to build up some ante-natal and obstetrical work there.

This came about much more quickly than she expected. Shortly after their arrival at Kasauli the authorities approached her to ask if she would help in their hospital in an honorary capacity.

Since then she has been going once a week for an out-patient session. She has also performed a number of minor operations in the hospital.

Major operations are difficult partly because of lack of equipment and partly because there cannot be adequate nursing afterwards.

The nursing staff of the hospital consists of one government trained *dai*. This means that she has had some very elementary training in midwifery.

In the out-patient clinic, Mrs. Price also has the assistance of the "district nurse", who is employed by the Punjab government. She is a fine Christian girl and faithfully attends the church in Kasauli.

If Kasauli women want to call someone for their confinements they call either the "district nurse" or the hospital *dai*. If any abnormality arises, they call Mrs. Price.

She finds this work very interesting, and it gets her into many homes where otherwise it is unlikely she would get.

From a Recent Letter

"A gentleman has just removed his bedstead, mattress, and tin boxes from the compartment in which I am travelling, so everyone is now free to get out of the train (or go to the wash place) as they please." India.

How They Congo

A missionary in Congo gives the following description of the elections for the first Congo Parliament:

Here in this section of the Shabunda Territory the elections have been held and everything was done decently and in order. There were no riots and the people turned out in large numbers to vote for their candidates. The voting for this section was only a few miles from the mission station so we were able to observe the voting procedure.

There were ten candidates for this section out of which four were to be elected to the Territorial Council of the Shabunda Territory. Since the majority of the people cannot read or write, and even pictures do not mean very much to them, the following system of voting was carried out.

The ten candidates were seated in a semi-circle, for all to see. Each was holding an article which was familiar to the people, and which would represent himself. Each had a ballot box in the voting room. On the top of each box was the name of the candidate whose box it was and another article like the one he was holding plus his picture. Those who were able to

Achievements Bible

During the past ten years, the Hong Kong Bible House has produced half a million each of whole Bibles and New Testaments, two million copies of the Gospel of John, and one million of Luke.

Of Character-Phonetic Scriptures they produced 2,140 Bibles, 9,500 Testaments and 3,500 portions. In the combination Chinese-English form 37,000 Testaments and 30,000 portions have been produced. 35,000 portions have been printed in various Taiwanese tribal dialects.

A revision of the Amoy Romanized Bible is in the press, and a new edition of the Cantonese Colloquial Bible has recently come from the press.

oted in the illages

vote were called up ten at a time and told to look well at the candidates and each candidate's article. They were to choose which one they wished to vote for and then go into the voting room and find the box which had the same article on it as the one he was holding, plus his picture, and put their piece of paper in his box.

The pieces of paper were all stamped with the official seal of the Government so that they could not "stuff the ballot box" with unofficial votes. And thus the election continued until all had voted.

Three of the candidates were male nurses; they chose a drinking glass, a stalk of sugar cane, and a spoon to represent them. Two of them were Protestant ministers of the Gospel; they chose a knife and a root of cassava. Two were clerks: they chose a plate and a fork. One was a section chief: he chose a brick; one was a village chief and he chose a head cloth, and another was a village person with a pencil. It was very interesting indeed to see them in the semicircle holding up their articles as the people came by to look and then go into the voting booths.

of Hong Kong House

Rev. Lu Chen-chung, whose translation of the New Testament is widely known, is now working on the Old Testament, and has completed the translation of Isaiah.

80 per cent of the sales is divided fairly evenly between Taiwan and Hong Kong, with the rest being accounted for by the Philippines, Thailand, Malaya, etc.

The demand for the better quality leather bound scriptures has grown to the place where they now need three binding firms to supply them, instead of one as in previous years.

Among the publications is a Chinese version of *Mary Jones and her Bible*.

Photo: Bruce Henry

Dr. Stanley Thomas of Udayagiri, Kond Hills, examines a patient by the roadside.

A Pitiless Race for China's Millions

In China now, according to competent observers, there is a pitiless race between the growth of population and that of the means of subsistence. Owing to this there is intense propaganda for work, the people being exhorted to make still greater efforts.

On the great rivers dams are being constructed for purposes of irrigation and of generating electric power.

Here is a description by a journalist of one aspect of factory life:

"At ten o'clock in the morning all work ceases, and in the factories all over China the machines are silent and still. Out into the yard the workers stream; up in front of their desks the 'cadres' stand and open the window. It is physical culture time—ten minutes every day. Jerking to the strains of martial music broadcast from Peking, through loudspeakers everywhere, young and old, men and women, stretch arms, rotate bodies, hop and skip, inhale and exhale, huff and puff, all together."

The same journalist was able to visit a city commune at Loyang in South China. There he saw mess halls organized with about two hundred eating in each one. He was told that the food, though plain, was better than the people had previously eaten in their own homes. Babies from the age of fifty-six days are put in nurseries so that the mother will be free to work in a factory.

First Impressions

"After our year in England where people 'have never had it so good' the poverty here, particularly among the village people, struck us afresh. We will never forget the pathetic gratitude of an old man who came round selling fir cones when we gave him an old shirt."

India.

The Chief Becomes a Christian

By R. H. WHITFIELD

ON Easter Sunday we held a baptismal service in a village called Doldoli. (Easter Sunday is a favourite day for baptisms in this area, and there is always a baptismal service on Easter Sunday here in the town of Balangir. This year seventeen were baptized here. Out in the countryside in many villages there were many other baptisms, whilst in the small village of Doldoli there were only two.)

Of the two baptized one was the *Gountier* (the village chief, who, under the modern governmental system of the country, retains all the former respect of the villagers but none of his former legislative power.) Now the Gountier is of a higher caste in the Hindu religion than all the other converts in the Doldoli church, and also a comparatively rich man. It was he who gave both the land and the house for the evangelist who preaches in that area.

He braved all opposition

No one objected to his talking with Christians nor even giving them such a gift of land, but if he were to become a Christian it would be tantamount to breaking caste. For two or three years he has talked with the evangelist and with missionaries, read the Bible regularly, and even visited a Christian convention held thirty miles from his home. On Easter Sunday he braved all opposition and trusting in Christ for Salvation was baptized.

When we returned from the baptismal service in the village pond we found his son (aged about thirty years) standing in the doorway of the house, very angry, and refusing to let the father ever enter the house again or associate with the family. He had broken caste and lowered himself to join the Harijan outcaste group.

In his anger the son threatened to beat me and the pastor right out of the village. Needless to say he did not carry out his threats. With many prayers for the Gountier we left him outside his own house and moved to our next appointment.

Kept outside the house

We received news last weekend that the father was still being kept out of the house, was not being given any food, and was in considerable danger. The villagers had gathered and decided not to sell anything to the Christians nor let them visit the village pond to bathe or fetch water. The Gountier's son had taken a stick and beaten the evangelist, and was paying for beer for some drunkards and sending them each night to the evangelist's house to molest the wife and grown-up daughter of the evangelist. A request was made for me to go out and advise them.

On re-visiting the village I found that God had already wonderfully answered prayer. The leaders of the caste had met in the nearby town of Patnagarh and advised the Gountier's son to let his father into the house and feed him until a decision had been made by a full meeting of the caste leaders. Consequently the condition of the Gountier is much better now than for the first few days after baptism.

The persecution of the Harijan Christians continues. A full meeting of the Gountier's caste has been called, when they will decide what is to be done with them. They may decide to obey the constitution of India and allow freedom to him to become a Christian, with or without seizure of his land and property. (Land belongs more particularly to the family than to the individual here.) Or they may decide to bring unbearable pressures including violence upon the old man to return to the Hindu fold.

The main objective of the meeting will be to do something to stop others of the caste becoming Christian.

Please join us in prayer for the situation in Doldoli and pray that this opening may be the beginnings of a movement amongst the higher castes. There are some others who have said they will become Christian if the Gountier takes a lead. These men are doubtless waiting to see developments before committing themselves.

CRISIS IN CONGO

On account of the disturbances in Congo many of our missionaries (most of them wives with young children) returned to Britain or withdrew to Léopoldville. They left their stations on the advice of consular authorities or African leaders.

At the time of writing 57 (out of 97) missionaries are still in Congo. The Upper River region stations, save for Upoto-Pimu, have been temporarily evacuated, as has Thysville in the Lower River region. The co-operative institutions at Kimpese have closed.

More details will be given next month. Meanwhile, your prayers are requested for the churches in Congo.

Independence day at Kibentele

By BERTHA J. T. FULBROOK

Independence Day celebrations at our stations in the new Congo Republic were happy and peaceful. It was later that trouble developed, much of it due to the breakdown of discipline in the army which led in some places to general disorder. Here is an account written just before the tragedy at a place then quiet.

ON Wednesday, 29 June, the church was decorated with palm fronds and flowers of which there is never any lack in Congo. There always has to be a hasty sweeping just before the actual service any day, as we have so many bats in the roof and all efforts to move them have been in vain!

Everyone was up early. Those who had a radio tuned in to listen to any news of the new National Anthem or flag.

At exactly half-past eight, the church bell, unfortunately sadly cracked, gave forth its message, "Get ready". Then, at nine o'clock, the second bell with its unique sound told us all that the service was due to begin.

We were so glad to see so many at the service. My husband had been asked weeks before to conduct it and he felt it to be an honour and responsibility.

Most of the men had white suits, and the women looked very smart in new clothes and head-dresses with badges or ear-rings bearing the new President's photo. The girls and boys had nearly all been dressed in blue and yellow, the Congo colours.

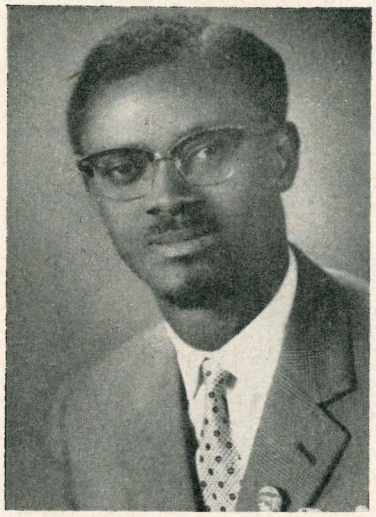
The service was very impressive. We sang a hymn long loved by the Congo folk in this area: "God bless our country". How the faces of all lit up as we came to the words "Bless the rulers of our country". We felt happy with them, although we realized that the new road ahead will not be very easy.

My husband took the text: "The truth shall make you free", and tried to show how God had brought freedom in thought, word and action through the years to many who had put their trust in Him. He also tried to show how freedom may be abused. At the close of the service we sang: "O God our help in ages past, our hope for years to come".

A message from Britain

Then we read the letter from the B.M.S. in London, which was much appreciated. It has now been put up outside the Central Office for it to be read by those from other villages who did not get here for the day. I should say of course that it was a translation of the original—we use Kikongo here!

The sun was not very evident early in the morning, but we managed to get a good snap of the congregation which we hope to show eventually on the screen. They will be so thrilled as they posed so patiently and smiled!



M. Patrice Lumumba, Prime Minister of the Congo Republic.

Most of the people disappeared quickly to get to the radio—and everyone was keen to hear the "Proclamation of Independence" from Léopoldville. The new national anthem seems to be a "real hit"—a catching Congo melody indeed. Everyone is agog to learn it.

No lunch for us

There was no lunch for us that day—a hasty bite only—as the children were coming at three o'clock for games and a "feast". It is not often that the Congo children have an organized party and it was fitting that on this great day they should have something special to remember. Long before three o'clock, little folk began peeping round the veranda and soon got courage to sit up at the tables. We had not laid the tables—because we did not want our food devoured by flies before we could eat ourselves.

First, however, there were games. Some mothers came to watch and also encourage. There were thirty children in all, children of the teachers, the medical helpers and the new pastor here.

Three-legged races, potatoes on spoons (held in the teeth by the way!) plunging into a bucket of water to grasp a coin in the lips and threading a needle were

(continued on page 142)

Calcutta's Chinese

By FREDA N. ELLIS

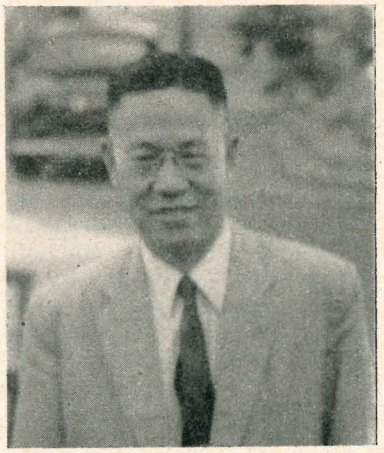
THERE are 15,000 Chinese in Calcutta. Three hundred are Christian. Not surprisingly, when the Rev. T. D. Lamb and Mrs. Lamb established an evening school a few years ago for teaching children and teen-agers English, most of the students were Buddhists. So they are today. They learn English through Bible stories and through singing choruses.

A friend has suggested that when the Ling-Liang Church is opened eventually in Calcutta, the children should form the "Ling-Liang Buddhist Baptist Christian Carey Choir", since they meet in the Carey Baptist Church compound twice a week, all the year round, and that includes the monsoon, too.

When I was first asked to help, I was rather dubious about the results. I looked back on the first few months and could see little sign of progress. Teaching Chinese children and teen-agers is a very different proposition from teaching English boys in English schools, to which I had been accustomed all my life in the teaching profession until I came to Calcutta.

Here, there did not seem to be a great deal to build on but that had its advantages; for example, there was the priceless advantage that these young people were eager to learn, although this was not obvious to me. Chinese children can be as inscrutable as their parents! Among the older children, many could already speak and read Bengali and Hindi, in addition to their own language. Many of them came from very poor homes, although always neatly and tidily "turned out". Some of them lived ten in a room, where there was not even a table for a child to do its homework on.

This anxiety to learn was not necessarily for the Christian message. It was a desire to learn English so that they could command better pay in the place of employment: the restaurants, dry-cleaning establishments and hairdressing saloons.



Rev. T. D. Lamb

Mr. and Mrs. Lamb were fully aware of this fact and encouraged the parents to send their children —on payment of nominal fees, of course—and there have been some happy results recently; I almost wrote "unexpected results" but this would not have been true, since all the work is surrounded and sustained by prayer.

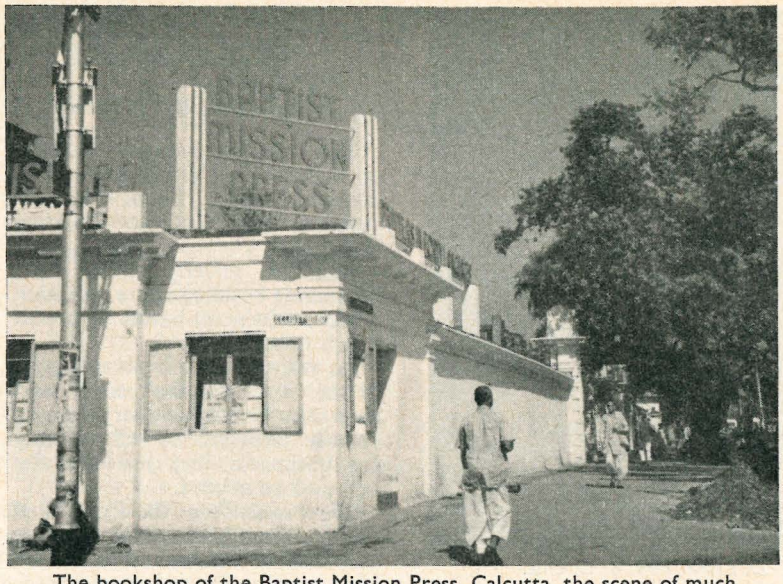
Here are three examples:

Molly Kuan, a pretty teen-ager, has accepted the Lord Jesus Christ as her personal Saviour. She belongs to a Buddhist family who had never heard the Gospel. When Molly came to the evening school, she could not read or speak a word of English. Now she can do so, well enough to express herself clearly in English conversation and be readily understood, in addition to writing neatly and knowing many Bible stories.

Wen Hwa's parents are devoted Buddhists who would

(*continued on page 142*)

Senior students at the Ling Liang Evening School, Calcutta.



The bookshop of the Baptist Mission Press, Calcutta, the scene of much evangelism through literature.

Conflict and Agreement in the Church

by T. F. TORRANCE

Vol. 2. *The Ministry and the Sacraments of the Gospel.*

(Lutterworth 35s.)

This volume of Essays by Prof. Torrance bears the marks of all his writings, great scholarship, a tremendous understanding of the evangelical essentials, a vigour of expression alongside charity for other points of view—and an occasional obscurity of style. The Essays were previously published in various learned journals. There are four sections, The Ministry, The Gospel and the Kingdom, The Sacrament of Baptism, The Sacrament of the Lord's Supper.

Every communion of the Church will benefit from reading and re-reading these Essays. How many wordy battles about organization would we be spared if we gave heed to "The Meaning of Order"? How much pointless discussion on Communication would cease if "A Study of N.T. Communication" were given close attention?

The three Esssays "The Origins of Baptism", "Aspects of Baptism in the New Testament", and "The Meaning of Baptism" have much to teach us. Though written with infant baptism in mind, these chapters give an enriched meaning to the sacrament as we administer it. They offer a wholesome corrective to a merely subjectivist point of view, as if the meaning of Baptism were discernible only in the personal decision of faith without regard for the faithfulness of God. The final section on the Lord's Supper expounds a more satisfying and Biblical doctrine than the Sadducean memorialism (attributed to Zwingli) sometimes found in our Churches.

A fine book—and a fine price!

A. H. KIRKBY

A first-class Missionary Play

Good missionary plays are not very numerous. There should, therefore, be a ready welcome, and a wide one, for *Dinner for Seven* by Valerie Stephens (Carey Kingsgate Press, 2s. 6d.).

It was written with the needs of church drama groups, young people's fellowships, and so on, in view. There is a cast of twelve (nine male and three female), and only simple scenery is required. Dress should involve no difficulty.

The case of overseas missions is presented in a contemporary setting. The action takes place in an Indian town against the background of a revived Hinduism and nationalism.

The play is highly commended both for presentation on the stage and for play reading.

Regent's Park College

So many distinguished missionaries, members of headquarters staff, and committee members have been provided to the B.M.S. by Regent's Park College since its founding at Stepney in 1810 that its ter-jubilee history is sure to be of interest to many in the Society.

In *From Stepney to St. Giles'* (Carey Kingsgate Press, 10s. 6d.) Rev. R. E. Cooper, M.A., tells its story. What he writes is of interest to a much larger circle than that of the friends of the College. For it throws considerable light on the whole question of ministerial training and furnishes material in support of the claim of all our colleges for more worthy support from the churches.

Letters to Congo

Correspondence from Britain to the former Belgian Congo should now be addressed: Congo, via Brussels.

If "via Brussels" is omitted there may be confusion with the former French Congo which is now also officially known as "the Republic of Congo".

(*Left to right*) Sarah Lamb, Mrs. T. D. Lamb, Mrs. B. G. Ellis.

Calcutta's Chinese (*continued from page 140*)

not allow Wen to attend church or Sunday school. Twelve months ago he came to the school and heard of the Lord Jesus Christ for the first time. He has now told his pastor of his love for his Saviour.

Ying Feh's mother makes and sells candles and incense sticks. She put every obstacle in her daughter's way to prevent Ying from attending church or Sunday school. Now she, too, belongs to the Lord Jesus Christ.

Independence Day at Kibentele (*continued from page 139*)

very popular. Prizes from a recent Wants Box were much admired and coveted.

Then came the tea. The Congo children looked forward eagerly to the bread rolls and the pile of biscuits and cakes. I had had help from the daughter of the School Director, M. Lula (who was here on holiday), with the cooking. The special treat, however, was a giant cake, for which eggs and sugar had been given by some of the folk here. It was iced in white with the date in silver balls (long since hidden away in a tin for such an event), and a nicely decorated photo of the new President, M. Joseph Kasavubu.

A flag in miniature intrigued the children. I must say it was well worth all the toil and stoking of the fire to see how it disappeared—not all into the children—but some tucked away in a newly won possession, a handkerchief, for slow and happy consumption later in their own houses, crumbs (literally) being given out to older brothers and sisters to taste.

We were much touched afterwards by the spontaneous clearing up and washing up of plates and mugs and sweet papers!

We also received gifts of sweet potatoes, eggs, plantains, pineapple, etc.—as a token of love. The gifts came from various villages.

So we enjoyed with our friends their Day and we look forward to the future confident that in answer to many prayers, God will bless the new Congo.

First Non-Bamboo Building in South Mizo is a Christian Hospital

The first non-bamboo building in Serkawn, in the South Mizo district of Assam, India, is an out-patients' block at the Christian Hospital.

Another novelty inside the pioneering building is the provision of porcelain wash-basins with taps which turn.

As yet, there is no water supply to the taps. But the people who have seen the revolutionary changes already brought by Christianity are optimistic that one day the taps will be needed.

The President of the Council of Baptist Churches in North India, the Rev. B. Pradhan, opened the block, watched by an excited crowd.

Lalsiami, one of the first girls to be trained as a nurse at the hospital, which she entered in 1919, gave an address. She also presented a table cover she had woven in the names of Miss Dicks and Miss Oliver, the first European nurses.

Deputation to Congo

After a delay of ten days because of the unsettled conditions in Congo, Dr. H. H. Rowley (Vice-Chairman of B.M.S.) and Rev. E. G. T. Madge (General Foreign Secretary) left London on 30 July for Léopoldville.

There they will discuss with our missionaries and with Congolese church leaders the new situation and, in particular, problems of mission-church relations.

For Baptist Students

The President of the Baptist Students' Federation is anxious to contact all Baptist young people entering a University, Training College or Nursing Course this autumn. He would be grateful if names could be sent to him, Roger Hayden, The Baptist College, Bristol.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

Ceylon

We continue in prayer this month for the work in Ceylon.

We are asked to remember the church and evangelistic work at Kekirawa, which is almost entirely amongst a Singhalese speaking community.

There are five hundred pupils in the Girls' School at Matale with a teaching staff of twenty-two. One fifth of the pupils are Christians, the remainder being Buddhist and Hindu with a few Muslims, so the school provides many evangelistic opportunities.

The main emphasis of the work at Ratnapura is direct evangelism amongst Tamil and Singhalese communities. Visitation and open air meetings on many estates have continued and there is widespread distribution of Christian literature and tracts by means of a van. The Ferguson High School continues to make its contribution to Christian education and evangelism.

We are also asked to pray for the Ceylon Baptist Women's League, Laymen's League and Young People's Association.

For Home Organizations

Prayer is also sought for missionaries on furlough in this country and all who contribute to missionary work abroad by their support of the B.M.S., through arousing missionary enthusiasm and by continuing in prayer and giving. We are asked to pray for the Mission House staff, the Secretaries and the Welsh and Scottish Representatives of the Society. Please also remember the Baptist Doctors' Fellowship, the Teachers' Fellowship, the Nurses' News Scheme and Fellowship, the Missionaries' Literature Association, the Foreign Stamp Bureau, the Missionary Optical Service, and the League of Ropeholders.

MISSIONARY RECORD

Arrivals

18th June. Dr. and Mrs. E. H. Wyatt, from Yakusu.

14th July. Miss A. Bean, Miss L. Lewry, Miss V. Mason, Mrs. N. Carrington, Mrs. M. Taylor and 2 children, from Yakusu; Mrs. E. Robinson and child, and Mrs. J. M. Matthews and 4 children, from Stanleyville; Mrs. G. Ellis and 2 children, from Yalikina; Mrs. D. Jell, from Lingungu.

15th July. Rev. P. and Mrs. Cook and 4 children, from Ntondo.

16th July. Mrs. D. H. Wilson and 3 children, from Kimpese; Mrs. R. A. Crumpler and 6 children, Miss M. M. Pringle, from Wathen; Mr. and Mrs. G. Nullis and 2 children, from Léopoldville.

18th July. Mrs. C. A. Couldridge and 2 children, from Thysville.

Departures

21st June. Rev. B. H. and Mrs. Thomas, for Yalemba.

30th June. Miss M. M. Phillips, for Bolobo.

7th July. Miss L. M. Fagg, for Yakusu.

Births

2nd July. At Yakusu, to Rev. A. R. and Mrs. Robinson, a son, Stephen Alistair.

17th July. At Folkestone, to Rev. L. J. and Mrs. Jell, a daughter, Gloria Dorothy.

Death

10th July. Miss Harriette Sifton, formerly of China.

ACKNOWLEDGEMENTS

(To 19th July, 1960)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: D.V., £1 2s. 6d.; "A Village Shoemaker", nr. Neath, £1; Anon., Portsmouth and Southsea, 10s.; R.B., £1; Miss Ruth Herdland, for work in Africa, £86.

Medical Fund: "In His name, for the healing of leper children", 5s.

Deficit Fund: Anon., £1; M.S.G., £5; G. P. Burford, 10s.; I.H.S., £5; D.M., £1; The Lord's Tenth, £25; W.S., £5.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
May				
19	F. J. Hodder (Medical Fund £50)	100	0	0
June				
14	Mrs. E. D. Knowlden (Medical Fund)	25	0	0
15	D. Potter	156	17	0
22	Rev. C. H. Robinson	100	0	0
22	S. Barron	1	9	0
28	Mrs. M. Humphries	1,317	5	8
July				
4	W. S. Toms	10	14	4
4	Miss M. T. Welsh	20	0	0
6	Miss M. A. Whitaker (Medical Fund)	50	0	0
8	Miss G. R. Page	30	0	0
14	I. L. M. A. Batchelor	26	10	0
14	Miss E. Lim	28	16	2

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OCTOBER 1960

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

A scene in a Kond Hills village. The small hut in the centre is built for an evil spirit believed to live in the village. *(Photo: Bruce Henry)*

The Future of Missions in the Congo Republic

THE tendency of newspapers to feature the sensational and ignore the normal makes it very difficult for people in this country to see a balanced picture of affairs in the new Congo Republic. Even in our churches people have spoken as though the B.M.S. had withdrawn from Congo, and quite knowledgeable people have talked about the end of our Congo Mission.

What are the facts? Of our missionaries who were in Belgian Congo last June about one-third came away to Britain. Apart from those who would have come in any case on furlough, the majority of these were wives with children.

On the advice of the consular authorities our missionaries withdrew from the Upper River stations of Yalemba, Lingungu, Yakusu, Yalikina and Stanleyville. These were all in an area where there was a good deal of unrest and a breakdown of communications and essential services. There was a fear that there might be more serious trouble; and it was four hundred miles to safety across the border.

Calmer conditions

In the Upoto-Pimu station the missionaries stayed, but mothers with children withdrew. The station is in the Equatorial Province where conditions were calmer.

The stations of the Middle River—Bolobo, Lukolela and Ntondo—were not seriously affected. The work there continued.

In the Lower River the cooperative institutions at Kimpese closed down, as did LECO, in Leopoldville. There was serious disturbance at Thysville where the rising among members of the Force Publique first broke out. This led to the withdrawal of our missionaries there.

At Wathen and Kibentele the work continued with missionaries at their posts. At Leopoldville there was obviously a good deal of upheaval. Missionaries from other stations joined our staff there. When the United Nations forces entered they were able to render most valuable service.

On special service

Dr. David Wilson became Medical Secretary of the Congo Protestant Council, and in that capacity organized medical relief. Miss Dorothy Jenks assisted on the staff of the secretaries of the U.N. Dr. Carrington acted as a liaison officer with the commander-in-chief of the U.N. forces. Rev. C. A. Couldridge worked among the troops from Ghana.

The work in Angola was little touched by the troubles over the border save that in some stations the care of refugees added to the responsibilities of the missionaries.

At the time of writing, the situation is still swiftly changing, and it is hard to predict what will be the shape of the new Congo state when it settles down. Many political problems remain to be solved.

Will there be a united state as M. Lumumba the Prime Minister desires? Or will there be a loose federation of largely independent provinces according to the ideas of M. Tshombe of the Katanga?

Where will the new state find people of skill and experience to occupy the key positions in essential services and see that the great industrial concerns work efficiently? How will the transition from control by the U.N. to full control by the government of the new republic be effected? These questions cannot yet be answered.

And what of the future of Christian missions? One of the questions put by journalists to M. Lumumba when he was in Canada was: "Do you want missionaries to remain?" He replied without hesitation in the affirmative. He praised the missionaries for their contribution to the moral and intellectual upbringing of the Congolese people. "For years it was only the missions which looked after the Congolese," he said. "We ask them to continue their help."

The attitude of the Congolese church leaders, and of representatives of the Government itself accord with this point of view. The Congolese desperately need our help.

Church and Mission

There will inevitably be readjustments in relations between the churches and the mission. The Congolese churches will themselves probably assume responsibility for pastoral work and evangelism and for the maintaining of primary schools. The mission will become concerned more and more with secondary education, and with the training of pastors, teachers and doctors.

Conversations were begun in August between Dr. H. H. Rowley (Vice-Chairman) and Rev. E. G. T. Madge (General Foreign Secretary) on the one hand and African church leaders

(continued on page 150)

Two Weeks in the Remoter Villages

By WINIFRED CUFF

THE district known as Trinta e Um de Janiero (Thirty-first of January), is many miles from Quibocolo. Last December Mrs. Grenfell and I spent two happy but hectic weeks there. We spent only one night in each village, except on one occasion, when it was two nights.

The people are keen traders, determined to get the most out of everything. For instance I have known them on a few days visit to Quibocolo get a course of treatment at the dispensary, take an examination for baptism, get baptized and received into the church, and get married.

Perhaps their most outstanding characteristic is their importunity—an admirable quality, but, when one is tired and busy, exasperating in the extreme.

Eager to accept the Gospel

But the most wonderful thing about these people is the eagerness with which they have accepted the Gospel, attending inquirers' classes in their hundreds, and in due course, having increased their knowledge of the meaning of Christian faith, and having adjusted their previous heathen lives accordingly (for many of them a far from easy matter, and one requiring real courage), they have been baptized and joined the Church. What is perhaps even more wonderful, the vast majority of them have stayed the course and, in spite of temptation, scoffing, and sometimes persecution, remain with us in good standing.

The first village we visited was Cabembo. In this village there is no teacher at present, but we received a warm welcome from the folk. Everything was really well organized, and I think everybody in the village, including all the babies, came to the evening service. We did appreciate their unusual thoughtfulness in lending us a hut a little way out of the town in which to sleep, which gave us the quietest night on the tour.

Next day we went a few miles farther on to the large village of Caindo. Here the teacher evangelist is Domingos Cuzziza, with his wife Luiza Teca. There is a shadow over the lives of these two, for they are childless, and this in Congo spells little less than tragedy, and is one of the most common causes of infidelity and the break-up of the marriage. It is a tribute to their Christian faith and fortitude that these two have remained faithful over many years.

Many years ago whilst she and her husband were here on the station in "Colegi" Luiza came to the dispensary, and learnt something of midwifery and nursing, and the ability to help her more fortunate sisters has brought her some degree of comfort and satisfaction. They are doing a good job in the village, and there were a large number ready to be baptized and even more ready for their first examination for baptism.

It is always a good sign when there are Christian weddings, for without the influence of Christianity polygamy is still very much the order of the day. At Caindo eight couples asked for Christian marriage.

As you may imagine it was a festive day in the village. I have a vivid memory of the eight brides walking along together to the chapel, each holding a jam-jar of flowers, their veils tied round their chins, like old-fashioned night caps. They made a pretty sight none the less under the shade of the lovely spreading acacia trees lining the walk to the church.

Often here the bride arrives at the church before the bride-

An eager congregation.

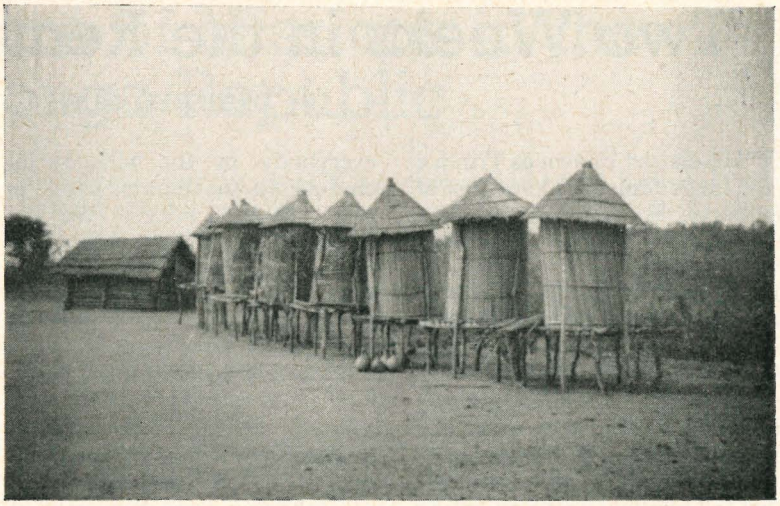
groom, and on this occasion all the brides were sitting patiently awaiting their grooms, sitting modestly, their veils almost covering their faces. Eventually the bridegrooms came, and to our amusement each walked along the row of waiting brides, lifting the veil and peeping under to make sure of getting the right partner!

A joint festival

After the service the village band, a rather rustic affair, was waiting to conduct all the wedding parties back to the village, where a joint festival was prepared. Unfortunately, it rained afterwards, which cramped the style of the festivities. However, some of the more intrepid ones were dancing up and down the village to the "music" of the band. Patients too were undaunted by the rain, and darkness was upon us before we had finished.

After supper, cooked on the primus stove because all the firewood was wet, the teacher and deacons came in. We checked up on the local church roll. Some had gone to live in other villages, some from other villages had come to live there, occasionally there was a fall from grace, sometimes a change of name! It was quite late by the time everyone had been checked, and the roll once more accurate and up to date.

Children crossing a bamboo bridge.



The village granaries.

This was done each evening in every village, and we rarely got to bed before 11 p.m. But it was well worth while; and we learnt many things, not all pertaining to the roll!

We set off as early as possible next morning, after morning prayers and the inevitable demands for medicines and treatment.

At Vuanga the teacher-evangelist, Gabriel Malungu, and his wife, Isabel Kengo, asked us to dedicate their new baby. They also asked us in that village if we would go to a neighbouring village to see a man who had been ill for many years. There was a heavy programme, and at first we felt there would not be time. But I shall always be glad we went, for it was an unforgettable experience.

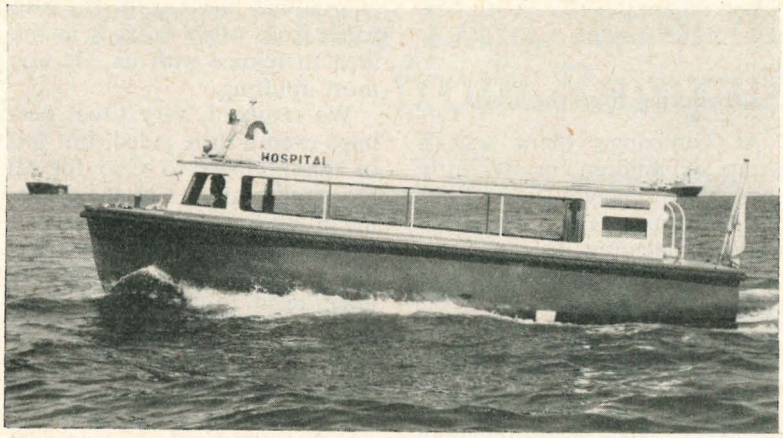
There in a smoke-filled grass hut on a rough wooden couch lay a man, his body, legs and arms shrunken and grossly misshapen. It was his face which was so striking: it was beautiful; some lovely inner light seemed to emanate from it, and his smile was radiant.

The people told us he had had an acute illness as a child of about fourteen, since then he had never been able to walk. When a teacher evangelist came to his village he asked that sometimes they would sing some hymns, and read the Bible to him in his hut. So he came to know and believe the Gospel. Quite obviously it was the Good News to him. It was quite obvious too that everybody loved him, and that poor African hut was often a sanctuary.

The next day's journey was quite eventful, for we passed through the little township of Trinta e Um, where we called to pay our respects to the Chefe de Poste, and also at the shops to buy bread, and to fill the car tank with petrol. Then off we went in another direction to visit a large town called Quicongo.

In order to do so we had to drive through a veritable lake. Thanks to Mrs. Grenfell's skil-

(continued on page 150)



The new launch for Chandraghona Hospital purchased with money contributed by the Life Boys of our home churches. It was built by Thorneycrofts at Singapore and dedicated in the presence of the 3rd Singapore team of Life Boys.

Palwal Church Celebrates its Jubilee

This year the church at Palwal, North India celebrates its jubilee. It was opened and dedicated on 29th March, 1910, the opening ceremony being performed by the wife of the Deputy Commissioner.

The missionaries responsible for collecting the necessary funds and seeing the building completed were Revs. F. W. Hale and F. V. Thomas, Dr. Butcher and Miss G. M. Fletcher.

Mr. Jackson Peter, writing on the jubilee, gives some interesting facts about the membership of the church. Altogether there have been 240 members. Of these 48 have been transferred to other churches, 21 have died, and 116 have either left Palwal or cannot be traced. Sixty-one continue in membership. There have been 196 baptisms and 55 marriages.

The church has had four pastors in the fifty years: Prabhu Das (1916), Salamat Ali (1924), Suraj Bhan Thomas (1934), Inayat Jacob (1939). Since 1944 it has been without a pastor.

A Saint and His Crossword Puzzles

Babu Hem Sircar does *The Guardian* crossword in twenty minutes.

His expertness in English has a lot to do with his success in teaching missionaries to use Bengali.

The missionaries love this delightful and saintly man who has done and is doing wonderful work for the Church in his country.

Just now he is busy revising the Bengali New Testament. He is a former secretary of the Bengal Baptist Union. Recently he moved to Chinsura, West Bengal, to live.

His British friends say he understands their sense of humour and this also helps to make him a good teacher. He is also very patient and, when a new missionary feels he has progressed in Bengali sufficiently to *read* a sermon in that language, the kindly pundit is willing to vet the script—thoroughly.

Hong Kong Churches send out Missionaries

The sixteen churches in the United Hong Kong Christian Baptist Churches Association are operating twenty-five missions which are looking forward to becoming churches. The association has a goal of three new preaching points each year.

Dr. Lam Chi Fung, president of the Union, reports also that Hong Kong Baptists hope to send a foreign missionary to Borneo soon.

The churches have 12,527 members and baptized 915 converts in 1958. Forty-one Sunday schools are operated in the churches and mission points with a total average attendance of 5,713 each Sunday. Forty-one Training Unions have an average attendance of 1,763 each week.

Tragedy Provides an Opportunity

Four ships were sent to Djakarta last February by the Chinese Communist Government to bring back to China the Chinese who were being forced out of Indonesia.

Many of these were Christians who were won for Christ by the ministry of Dr. John Sung. So the seeming tragedy may prove to be a splendid opportunity for the witness of the Gospel to be felt in Communist China. Christians throughout Asia are praying that God will use these Christians who have been deported to bear witness effectively behind the bamboo curtain.

Scripture in Drama

At St. Mary's Church, Teddington, experiments have been made at family services in effective teaching through dramatization of the Bible instead of the usual address.

The scripts were prepared by Miss S. E. C. Taylor, 32 Kingston Lane, Teddington, Middlesex, who is willing to supply duplicated copies on receipt of a postal order for 3s. 6d., to any who are interested in such a method for use in church or Sunday school.

Two Weeks in the Remoter Villages

(*continued from page 148*)

ful driving, and a creditable performance from the good old Land Rover (and perhaps that the water from the burst banks of the river was not one inch higher than it was!), we came safely through. We spent the week-end there.

Surrounded by hundreds of people

And what a week-end! We seemed to be constantly surrounded by hundreds of people. The Chief had warned us that some of the people had reverted to the Simao Toco movement. We found that some of them, particularly those who were working at a farming colony some miles away, and so were cut off from the church fellowship in the village, had indeed got caught up in it.

On the Sunday some of the leaders came in to see us and after talking with us, and long conversations with the deacon who had come with us and other church leaders, agreed to return to the colony and pass on the "teaching" to the other leaders.

It was a tremendous joy on our return the following Thursday to meet a delegation they had sent in to say that most of them were ready to return to the Fold.

Early on the Sunday twenty were baptized. Later the good-sized church was packed to overflowing, for morning worship and for communion. That night it was pleasant, after a long, busy, and in some ways anxious day, to listen in on the portable radio our deacon had brought with him, to a broadcast service from a Baptist church in Derby.

At Banza Cuico it was the first time a Christian wedding had been solemnized in the village others having taken place here on the station.

Sheltering from the storm

At Quinzingo there was a group of children, mostly little boys, who sheltered in our hut during a storm. You would have enjoyed listening to their remarks as we showed them pictures of the life of Christ. When we asked them to choose one from a set of small pictures, strangely, the one they all wanted, was the crucifixion.

In that village three lions had been killed during the previous month, the lions had come right into the village to capture goats and sheep, and pigs.

Altogether we visited thirteen villages, in all of them we were besieged by hundreds of patients, for whom we longed to do more than was possible in one short day. In each town we had prayers, and in almost every one baptismal and communion services, dedications and weddings.

In one village they had just built a large new church, and although they had not quite finished putting the aluminium sheets on the roof it was used for the first time on the Sunday we were there for morning service and communion. The church was packed, for the folk came from other villages in the area to rejoice with us. It was most uplifting.

We returned, very tired, perhaps even a little jaded, but full of thankfulness to God for all the manifestations of the working of His Spirit in the hearts and lives of the Trinta e Um people, and yet acutely aware of the great need to visit them more often.

The Future of Missions in the Congo Republic

(*continued from page 146*)

on the other. The outcome is not yet apparent.

Yet it will be remembered that the present problems of relations between church and mission are not new to B.M.S. Similar situations have been faced in India and Pakistan and good progress made in relation to them. For what we all desire is to see a Congolese Church growing in maturity, producing its own pastors, teachers and leaders and taking its full share in the responsibilities of the whole family of Christ's people.

Photo: W. D. Grenfell

Mrs. W. D. Grenfell preaching to a company of women at Quibocolo, Angola.

How They Deal with the Request from Rampur

By G. P. R. PROSSER

FICTION and fact are blended in this article. There is no Rampur District Union in North India, and the request it made is imaginary. But similar requests are being made all the time by similar district unions, and the channels through which that request comes to the B.M.S. and the problems that face the B.M.S. with regard to granting new capital requests, which so often mean the beginning of new work or consolidation of old, are all fact.

Rampur is a district town in the plains of North India. It is a colourful town, the market town of the district, with two of its old gates still standing and many winding alleyways full of tiny shops. In one street work the silversmiths, in another men hammer out brass vessels, in a third are shops stacked with rainbow hued cloths.

A keen evangelist

Church and district work in Rampur are in charge of an Indian pastor, a Serampore trained man and a keen evangelist. In Rampur itself there is a tiny congregation of some sixty people. They are a tiny minority in a town of some 40,000 people, Hindus and Sikhs. A woman missionary works alongside the pastor. She spends a great deal of her time in the work of the Christian primary school, and most of the rest of her time is spent in visiting women and girls in the town and the surrounding villages.

Over the years the pastor and missionary have visited a number of villages in the area. . . . Nagpur, Bhurgai, Khera Bhiwani, Khekra . . . and in each is now a small group of Christians. Only in Bhurgai is there a group large enough to have been constituted a church.

For two years they have been visiting a village called Krishnapore, and working amongst the *chamars* (leatherworkers) who live on the outskirts of the village. A few months ago they had the joy of baptizing twelve husbands and wives from that village. The baptism was on Easter Sunday in Rampur Church.

They need a pastor

The Krishnapore Christians were constituted into a little church, and the pastor and missionary regularly go out to visit them, giving them all the guidance and help they can.

They obviously need a pastor of their own, but none is available. The alternative, and one that has borne very fruitful results in many places in North India, is a Christian primary school and a Christian teacher who can act as lay pastor. There is obvious need of a school in the village. Its establishment would mean their children would be brought up in a Christian environment and it would be a means of evangelism.

There is land, just on the edge of their *busti*, and yes, Bhurgai church has a young lad just finishing his course at the Christian High School forty miles away. He intends to go on for teacher training and is accepting a scholarship from the mission, so is pledged to teach for a time in a mission school. He would like to work near his own people.

But what about the school building? It would cost 5,000 Rs to erect a one-roomed building with a large veranda and an earth floor. They were keen to have a school, and the building could be used for school on week-days and as a chapel on Sundays. By an appeal to the other Christians in the Baptist Union of North India, to which they belong, and a singing party, special collections, and a church *mela*, they could raise, they estimated, a 1,000 Rs. But for the rest . . .

At the next District Union meeting, the work of the district and in particular this problem is prayerfully discussed. They decide to appeal to the Baptist Union of North India for 4,000 Rs (about £330). They send their appeal, along with plans drawn up by a local contractor, to the Baptist Union Secretary.

Many similar requests

Next January, three of them are present at the Baptist Union Assembly meetings as representatives. They take part in discussions on many aspects of the work in North India and strongly support their request. There are many other similar requests, but the other representatives agree with them. Work in the Rampur district has been making little progress . . . a school in Krishnapore would immeasurably strengthen the work and witness in the village. They think they can find a

(*continued on page 158*)

Photo: Bruce Henry

Changing the wheel of a bus in the Kond Hills, Orissa, India. The roads there are hard on tyres.

Market Days are Class Days

Every four days a great market is held in Quibocolo, Angola, and the Church uses it as an occasion for instruction and fellowship.

Big crowds gather both to buy and to sell in the market. The people selling are not only professional traders. They also include people who have a few extras to dispose of, especially produce from gardens.

A service is held in the church for baptized people and two instruction classes are held for women.

The reason for the two instruction classes is not only that they are needed to cope with the numbers, but because inquirers are divided into two categories.

New inquirers begin in the first class and they pass to the second when they can satisfy a deacon that they are learning something of Christianity and are really trying to live the Christian life.

Before an inquirer in the second class is accepted for baptism, the Church has to be satisfied about qualifications. Generally, the candidate must also have learned to read, but this condition is not insisted on in the case of elderly people or mothers of more than three children.

The women's instruction classes are held on market days because women form the majority of the crowds. Instruction classes for men are held on Sunday mornings.

Christianity is making considerable headway and large numbers are being baptized. On one day this year the number baptized was 206.

Baptisms take place in a stream which runs near the church. It can be temporarily dammed to form a pool. The services are always impressive. They begin in church and the candidates are led to the pool singing a hymn.

For Relief

Early in July a gift of £10 1s. 5d. was received from the members of the churches at Kibentele, Lukala, and Moerbeke for the relief of distress among the Lushai people.

Christian Bo

By COLI

WITH this theme, the first ever Evangelical Literature Conference to be held in Ceylon was held in April of this year under the auspices of the Evangelical Literature Fellowship of the island. The leader of the Conference was Mr. Dennis Clark, who is one of the foremost experts on literature serving in India today.

The delegates who attended were drawn from most denominations in Ceylon, and among their number were Mr. T. Senapatiratne, one of our Ceylonese Baptist pastors, and Revs. G. V. Prosser and Colin Grant, B.M.S. missionaries in Ceylon. The spacious Brethren hall in Colombo provided an ideal venue for the meetings, and among the visitors to the Conference were Canon Milford of the C.M.S. and Rev. Basil Jackson, Study Secretary of the National Christian Council of Ceylon.

United prayer

At the commencement of each morning of this two-day Conference, the delegates gathered for united prayer to remember the literature needs and projects in Ceylon, and to ask God to raise up Ceylonese Christian writers at the present time.

The day was divided into several Conference Sessions, when Mr. Clark gripped his audience as he shared with them from his extensive knowledge in technical matters, and wide experience in the publishing of Christian literature. Questions and discussion arose spontaneously through each session, as the Conference began to survey the existing Christian literature

ks for Ceylon

. GRANT

available in Ceylon, and then began to plan what was most urgently needed.

Other topics covered included the art of writing tracts and books, printing and distribution techniques, design and publicity, book shops, book clubs and colportage, the latter being delightfully illustrated by impromptu scenes acted by members of the Conference! The availability of scripts from other Asian countries was welcomed, and on one afternoon the delegates visited a Christian printing press in Colombo, where they were conducted round by the manager and Mr. Clark.

An effective exhibition

A leading feature of the Conference was an exhibition entitled; "What are they reading?" This displayed a wide range of reading material from Communist magazines, Buddhist tracts and popular novels to colportage kits, newly published tracts and other existing Christian literature.

At the closing session, a nine-point resolution was unanimously passed. This included an immediate call for manuscripts for Sinhalese and Tamil tracts, booklets, and novels having a Christian message; a colportage conference; and a writers' conference under the leadership of Miss Maureen Clark of India. The E.L.F.C. was urged to explore the best way to produce evangelical Christian literature, and the final clause of the resolution contained a warm tribute to Mr. Clark, as the delegates expressed thanksgiving to God for such a stimulating and memorable Conference.

Delegates to the Literature Conference in Ceylon visiting a printing press. At the back (*centre*) with arms folded is Rev. Glyndw V. Prosser: in the front (*extreme right*) is Rev. Colin Grant.

Farms are Centres of Witness

One of the missionaries at Cianorte, the centre of B.M.S. work in Brazil, or one of the deacons of the church there is often invited to preach in a home many miles away.

Cianorte is a pioneer town of some 10,000 people soon to grow to a population of 40,000. The church is still in the planning stage and its members are scattered widely over an area where bush is being turned into plantations.

Here and there Christian congregations are to be found. They consist of as few as two families and two or three other people. In another place there is a congregation of about thirty.

These people are enthusiastic about the Faith and the habit of holding house witness services is growing among them.

The invited visitor from Cianorte has a hot and arduous trip over extremely rough and dusty roads to reach a farm where one of these services is to be held.

He finds neighbouring farmers have also been invited and there will be a gathering of anything from a dozen to sixty people. If the weather is suitable, the service will be held out of doors.

Hymns will be sung, sometimes with guitar accompaniment. Prayers are said, the Scriptures are read and the Gospel is preached. Often a film strip is used.

When the service is over, the host family serves coffee to everybody, including the children, and there is animated conversation.

These services mark out the Christian homes of the region and they are proving effective in making Christianity known.

An Anonymous Gift

Among gifts recently received by the B.M.S. was an anonymous gift of £600, to be allocated as follows:

General Fund	...	£400
Women's Work	...	£100
Medical Work	...	£100

A Short Tour of some B.M.S. Wards

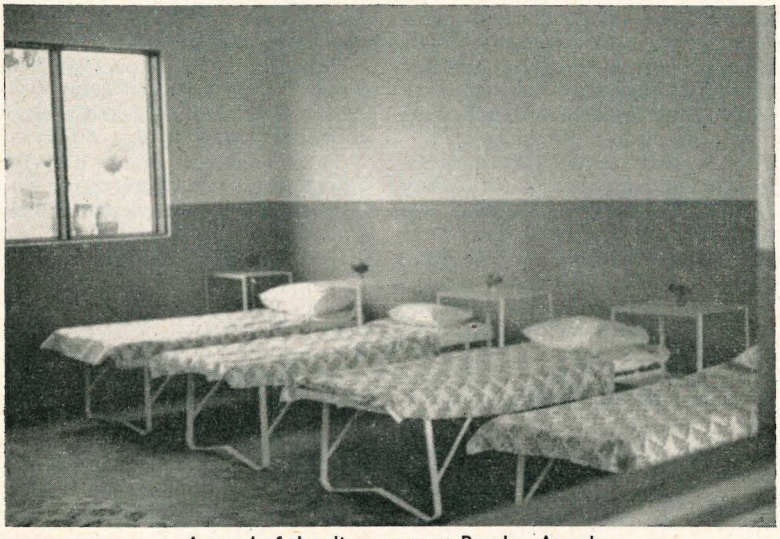
"IN the hospital ward." What picture does that phrase bring to your mind? Do you think of a large, light, airy room, with rows of well spaced beds, beautiful flowers, and an experienced ward sister with her team of nurses? Do you envisage a doctor or so moving purposefully from patient to patient on the ward rounds, examining and prescribing, confident in the thought that for aid in diagnosis and treatment there are all the many facilities provided by modern medical science and the Welfare State.

Yes, that picture is just about right for any hospital ward in Britain from which B.M.S. missionary doctors and nurses have gone to Africa, India and Pakistan to continue their healing ministry in Christ's name, but it is not the correct picture of the typical wards to which they go.

Without many of the aids to diagnosis and treatment which were a commonplace of training days, faced with multitudes of patients suffering from severe diseases often aggravated by malnutrition, and sometimes by ignorance and previous mistreatment, the missionary doctor and nurse toil day in and day out (and many a night too), in wards packed to bursting point, whose furniture and fittings are of the most primitive.

At the Bolobo Hospital in the Republic of Congo the overcrowding has continued unabated. The solution of this problem in a hospital which is 150 miles from the next nearest hospital is not an easy one. Even if the beds are full, and the floor space is all used up, no one could refuse admission to a girl of sixteen years of age who arrived at 4 a.m. already in labour with her first child, having travelled 100 miles to reach the hospital, sitting on her husband's cycle and pushed all the way by him .

The patients at Bolobo, with their helpers, overflow into the consulting room and the laboratory, while the corridors are often blocked with people. The staff is anything but happy about this state of affairs which militates against good nursing standards and makes it impossible to keep an eye on everybody. It is especially difficult to watch closely the parents of child patients who sometimes subject the children to traditional methods of treatment, such as cold baths in the night, thus often making it impossible to save the lives of these tiny weak patients.



A ward of the dispensary at Bembe, Angola

A terrible epidemic

During the early months of 1959 a terrible epidemic of measles caused greater overcrowding than ever, for this disease is still a killing disease in Congo.

"For the past three months we have had the most terrible epidemic of measles that I remember. A relatively innocuous disease at home, it is a real killer in a primitive community like this, particularly when it attacks babies under a year. The local treatment for the disease is to douse the child in cold water in the early hours of the morning and at intervals through the day as well.

"When the child refuses to eat there is no attempt to keep him supplied with liquid, and when the mouth becomes sore they rub in the most filthy concoction

of powdered charcoal and other remedies. Others are kept in the village until the children are desperately ill with pneumonia or diarrhoea.

"One has to take the most meticulous care of the eyes too, for they tend to develop an extremely virulent infection which can rapidly lead to blindness. Since the beginning of the year the hospital has been crowded with these children in addition to all the other sick."

Overcrowded wards

From Yakusu Hospital in Congo, from San Salvador in Angola, and from the Moorshead Memorial Hospital in the Kond Hills, India, there also come reports of overcrowded wards, where patients must sleep on the floor; and it is easy to imagine the resultant stress and strain under which the hospital staff, both Europeans and Nationals, work.

Tuberculosis does not only affect the chest, it is also the cause of much disease of the bones. In the orthopaedic department at the Kimpese Hospital, Dr. D. H. Wilson of the B.M.S. is responsible for a number of patients with tuberculosis of spine, hips, knees, etc.

One young married woman was admitted just before the birth of her youngest child. She had tuberculosis of her spine and was paralysed from her waist downwards. After Matondo (which means "thanks)" was born she was put into a plaster bed and was nursed like that for more than eighteen months, during which time she had two operations on her spine. Matondo was looked after in hospital and developed into a lovely strong boy and has been a source of great joy to his mother (and to many others).

During this time too Matondo's mother has learned of Jesus and has now become a Christian. Early in 1959 she was discharged completely cured and has gone back to her husband and other children.

The hospital at Berhampur, Orissa, India.

Many others beside the tuberculosis patients have been treated in the orthopaedic wards at Kimpese: these include the very many children and adults disabled by the after effects of poliomyelitis. During 1958 more than 1,000 splints, surgical shoes, walking calipers and spinal supports were made and fitted in the hospital workshops, while the number of artificial legs is fifty-five. The patients often travel many, many miles to obtain this specialist treatment, some from the other side of Congo, and others from right outside its borders.

800 miles by plane

One young lad of eighteen years came 800 miles by plane and train to be treated at Kimpese. "His legs were paralysed as a result of poliomyelitis which he had had when four months old and consequently he had never walked in his life. On Boxing Day he set off on his journey home, able to walk a quarter of a mile and with the hope of walking much further as he becomes more adept with his splints and crutches."

Although now by far the greater number of leprosy patients need not stay in hospital for treatment, it is still necessary for some to "live in" at least for a time. There are still others who must always live in the leper colony. They contracted the disease many years ago, so that for them the new medicines came too late, and their permanent disablement demands the provision of life-long shelter and care. In the Republic of Congo there are now two leprosaria which are connected with B.M.S. hospitals.

One is at Yalisombo, opposite the Yakusu Hospital on the other side of the Congo River. Here at present some 348 patients live (with their families). During 1958 fifty-five other patients were discharged from Yalisombo as cured, and after the service of thanksgiving they

Photo: A. R. Taylor

Two nurses trained at the Chandraghona Hospital, East Pakistan.

were able to return to their own homes and villages.

Some four miles from Pimu Hospital there is the Njingo (Hope) Leprosarium. This is part of the work of the Pimu Hospital staff. At present 111 patients are being cared for there, a few new patients have joined the Njingo community during the year but more have been discharged home, able to continue treatment as out-patients while a large number are almost ready for discharge.

The pressure of work in many of these wards is very great, it is wearying, sometimes disappointing, and at times heartbreaking, but the work goes forward and it is mixed always with that joy and thankfulness which comes when we see God at work as in the two incidents with which this ends.

The first is a story from Kimpese:

"Edward came hurrying towards me at 11 a.m. as fast as his two crutches and two still somewhat crooked legs could carry him. When he first came he could only shuffle about on his seat—he was here for months and months and eventually got up on to his feet. Before he left some weeks ago he expressed his desire to be a follower of the Lord Jesus Christ.

"He returned to his village, sought out the deacon of the church in the area and joined the 'followers' class. He came back recently for a check-up and he came to wish me good-bye, and ask me for a copy of the S.G.M. poster 'Four things that God wants you to know', to put up in his village, and to tell me that back at his village he will continue to attend the 'followers' class and hopes to be baptized next year.

"Edward must be about twenty-four, very handicapped but of a brave spirit and jubilant in his new-found faith and in his ability to walk almost upright."

The carpenter's wife

The second is an incident at Pimu:

"Ajama Elisabeth is the wife of our carpenter. He was over in Upoto for many years but for the last two of them Ajama, his wife, was in bed and unable to stand. She weighed four stone and was in great pain. He was transferred over here so that Ajama could be hospitalized and have treatment. At first we thought that she had a malignant condition and felt that things were not going to be easy for them.

"Mane, the carpenter, was very good and patient and we had the joy of finding that Ajama's condition was not nearly as serious as we first thought. They have been one-and-a-half years with us now and a good part of that time Ajama spent in hospital.

"A month ago we had the joy of welcoming Ajama to the women's meeting on Monday afternoon. She had walked there herself unaided, with only a small stick as her support. She had been three years without walking, now she walks, does quite a bit of her housework, and weighs nearly eight stone instead of four. What a difference in her since she was first carried into hospital. We really are thrilled.

"She still needs your prayers that she will get stronger and stronger each day, as she still gets very easily tired and sometimes has quite a bit of pain, but life has taken on a new look for her. God has been good to us in restoring her so far and we pray that she will soon be completely restored."

Edinburgh 1910 Commemorated in Edinburgh 1960

On Sunday, 14 August, a Service of Thanksgiving was held in St. Giles' Cathedral, Edinburgh, in commemoration of the Edinburgh Missionary Conference of 1910.

Queen Elizabeth, the Queen Mother, was present as were church leaders from all parts of the world gathered in Scotland to attend the summer meetings of the World Council of Churches and the Administrative Committee of the International Missionary Council.

The sermon was preached by Rev. Chandu Ray of Lahore, India, and one of the lessons was read by Dr. J. H. Oldham, Secretary of the 1910 Conference and its Continuation Committee. Others taking part were the Moderator of the General Assembly of the Church of Scotland, the Archbishop of Canterbury, Dr. C. G. Baeta of Ghana (Chairman of the I.M.C.), Dr. Franklin C. Fry of the U.S.A. (Chairman of the Central Committee of the W.C.C.) and Dr. John Baillie.

Roman Catholics Lose Ground in Latin America

The Roman Catholic Church is fast losing ground in Latin America. This is the considered opinion of Rev. E. Vekemans, a Belgian Jesuit Sociologist, who for the last three years has been in Chile.

The seriousness of this trend to the Roman Catholics will be understood when it is recalled that there are about 168 million Roman Catholics in Latin America—almost one-third of all Roman Catholics in the world.

According to Dr. Vekemans losses from the Church began at the end of the nineteenth century when Latin American countries became independent of Spain and Portugal. It then became possible for Protestantism and materialism to enter.

The materialism of modern technical civilization has been especially serious. Spanish Catholicism with its mysticism has not fitted people for the problems of life in the modern world. Dr. Vekemans holds that the greatest danger to the Roman Church is not Communism or Protestantism but a Catholicism which is notably "weak in confronting modern progress".

He points to the fact that the social situation in Latin America is one of the worst in the world. People, he declares, look for other solutions, and many, particularly among the "lower class" look to rapidly growing Protestantism. There are about five million Protestants in Latin America today.

What can the Roman Church do about the situation? Dr. Vekemans argues that there must be more priests. It would require an additional 200,000 priests to bring the proportion of priests to people up to that of the United States and the countries of Europe. There the proportion is about 600 people to one priest: in Latin America one priest to 6,000 people.

To get more priests, says Dr. Vekemans, there must be "a big movement of the Catholic countries all over the world towards Latin America. In other words, we have to see Latin America as a real mission territory—*the* mission territory of our era."

Caps and Candles in Nurses' Rededication

Introduction of a new kind of cap was made the occasion of an impressive service of rededication by some fifty nurses at the Christian General Hospital at Palwal, Punjab, India.

In the past, an army type of cap, of a large size, was worn. This was considered outmoded and it was decided to replace the cap by one of a smaller type. The nurses chose the cap of the Sister Dora type.

As new nurses pass through the preliminary training school, they receive a uniform and a dedication is held. The distribution of new caps was made at one of these services.

Beginning with the staff nurse, all the nurses went two by two to kneel in front of an Indian and a missionary sister. The sisters pinned on the new caps.

When the nurses had returned to their places, prayers were said and an address was given.

Then followed a candle ceremony. Each member of the staff had a candle. The Indian sister lit her candle from a lamp. She passed the flame to the missionary sister. Next, the flame was passed from sister to nurse and from nurse to nurse right down to the most junior girl.

Each woman and girl carried her candle silently to her room. The candles were regarded as symbolic of the light of nursing which Florence Nightingale lit. They were regarded as being even more symbolic of the light of Christ. And the aim of the ceremony was that the sisters and nurses should reconsecrate themselves to their vocation of spreading His light by their nursing service.

A Baptist Confession of Faith

Three years ago there appeared in the *Baptist Quarterly* a series of articles, by Mr. A. H. Baines, on the men who in 1679 signed the "Protestant Confession of Faith, containing Fifty Articles," which is generally recognized as the classic statement of the faith and order of the General Baptists.

Now these articles have been gathered together and published in a booklet *The Signatories of the Orthodox Confession of* 1679 (Carey Kingsgate Press).

The fruit of diligent and accurate research, the notes on the signatories should prove of great interest to historians, especially to local historians in Buckinghamshire and neighbouring counties.

Not Quite Paradise

A young missionary of the London Missionary Society, home on his first furlough, has written an excellent popular account of that society's work in the Cook Islands. It has been published under the title *Not Quite Paradise* (L.M.S., 5s.).

The work of the churches is described against the background of the geography of the area and the political and social situation. The problems confronting Christians and the way they are dealing with them are indicated.

Filmstrip of Pilgrim's Progress

A filmstrip in colour of *The Pilgrim's Progress* has been issued by Educational Productions Ltd. (35 frames: 25s.).

It begins with the artist's impression of Christian taking leave of his wife and child, and ends with the arrival at the Celestial Gate. The strip is divided into six main sections: Prologue, The Slough of Despond, The Wall called Salvation, Vanity Fair, Doubting Castle, and The Celestial Gate.

The notes supplied with the strip have been compiled by Rev. C. Buckmaster, M.A.

How They Deal with the Request from Rampur

(*continued from page 151*)

salary for the teacher and the fees from non-Christians for attending the school will help, but this request for 4,000 Rs. will have to go on to the Council of Baptist Churches in Northern India for forwarding to the B.M.S.

There are at least twenty requests of a similar nature . . . the Girls' High School needs a new boundary wall, the mud building which has served as a centre for summer schools and workers' retreats fell down in the recent rains, the hospital needs a new ward, and so on. They place the requests in what they consider to be a priority order. Those to encourage new work come first, those to maintain old work second . . . and so the list of requests for capital grants is forwarded to the C.B.C.N.I.

Difficult decisions to be made

At the C.B.C.N.I. meetings in Calcutta are representatives of the four Baptist Unions in India. Theirs is a difficult task for they have many matters before them for decision concerning the whole of the work in India. Amongst their business is a decision on some forty requests for capital grants from all parts of India. For hours they deliberate on the order in which those requests should be sent to the B.M.S. in London. They decide and send a list of ten requests to the B.M.S. (Some years ago the C.B.C.N.I. decided there was no point in sending a longer list; B.M.S. funds would not permit their granting.) Thirty possible pieces of work are therefore being left undone each year. Krishnapore request is placed third on the list, a similar request from Bengal is unplaced. Bengal had a new school last year.

The Associate Secretary for South Asia carefully notes the list of requests, when he receives it and obtains as much information about each request as possible. He also receives similar lists from Ceylon and Pakistan. These lists are then placed before the Building and Equipment Grants Sub-Committee, together with lists of requests from West Indies and Brazil and Congo and Angola.

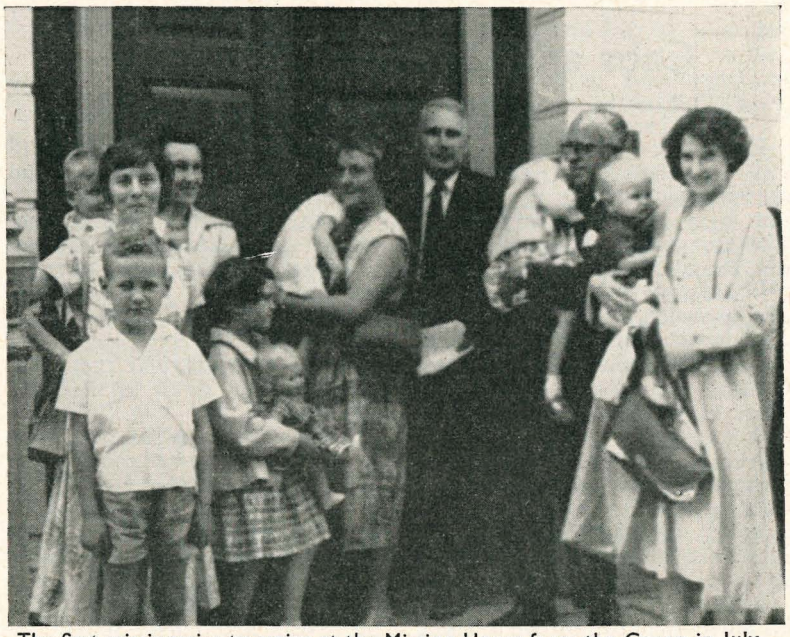
The amount of the B.M.S. Budget Grant for Capital Requests is £6,000 . . . that is all the B.M.S. can set aside out of its "holding" budgets for new work.

The Committee very carefully scrutinizes the full list of requests. Three of the India requests can be granted . . . Krishnapore has its school!

In a generation Krishnapore Church will be firmly established . . . some of its young people will be pastors and teachers themselves. Yes, placing the school there led to a movement in the *chamar busti:* that whole section of the village became Christian. But what of the village in Bengal which made a similar request? In a generation there were no Christians there . . . they, through lack of pastoral care and teaching, had been re-absorbed into the Hindu community. What of the project for Orissa for a Retreat centre for Christian workers, or the need for a Christian bookshop in a North Indian town . . . projects all of them, which cost money, and would have meant so much for the extension of the Church of Christ in India? Work left undone because the B.M.S. has not sufficent funds.

And every year the B.M.S. has to work on a "holding budget" . . . one which rises slightly with rising costs, but barely meets those costs.

Will you make it your prayer "God grant that we and our churches may respond to Thy challenges in our giving".



The first missionaries to arrive at the Mission House from the Congo in July. They were (*left to right*) Miss Amy Bean, Mrs. J. M. Matthews and children, Mrs. Carrington and Mrs. J. R. Taylor and children. With them are Rev. Clifford Parsons and Rev. A. A. Wilson.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

October 2 is the date on which the B.M.S. was founded. We are requested to give thanks to God for the faithfulness and self-denial of those who founded our Society in 1792 and also for the great company of missionaries and supporters who have maintained its work since.

Pray, too, for the Mission to Lepers, the United Society for Christian Literature, the British and Foreign Bible Society and the World Council of Churches and related organizations.

Congo

Our prayers are asked for the new Republic of Congo and particularly churches in the area around Stanleyville.

In this area, because of the troubles following independence, our missionaries had to leave their stations temporarily.

Pray for the African church, and church leaders, pastors, schoolteachers, evangelists and deacons in this bewildering situation. Pray that Christians in the area, where they are a minority among a pagan population, may be granted grace and strength to witness for Christ and offer His message of reconciliation.

Pray, too, for missionaries and officers of the Society as they consider the new relations between church and mission in Congo and plan for the future.

THE B.M.S. NEEDS
£364,000
BY
31st MARCH 1961

MISSIONARY RECORD

Arrivals

30th June. Rev. W. E. and Mrs. Thomas, from Mussoorie.

20th July. Rev. R. and Mrs. Richards, and four children, from Yalemba; Mrs. G. R. C. Allen, and two children, from Yalemba; Mrs. A. S. Cox, and two children, from Kimpese; Miss D. M. Wood, from Leopoldville.

21st July. Rev. P. and Mrs. Manicom, and two children, from Yalemba; Mr. and Mrs. R. Bridges, and two children, Miss V. Parry, from Lingungu; Mrs. S. G. Anslow, and two children, Mrs. L. H. Moore, from Upoto; Miss N. Hart, Miss J. Howard, from Pimu.

26th July. Rev. L. J. Jell, from Lingungu; Rev. R. D. Robinson, from Stanleyville; Rev. G. Ellis, Rev. H. B. Saunders, Dr. J. R. Taylor, from Yakusu; Miss A. M. Weller, from Bolobo.

2nd August. Miss H. I. Davis, from Leopoldville.

Births

9th May. At Wathen, to Rev. R. A. and Mrs. Crumpler, a son, Robert Bryan David.

9th July. At Kotagiri, South India, to Rev. R. H. and Mrs. Whitfield, a son, Peter Raymond.

17th August. At Landour, to Rev. G. H. and Mrs. Grose, a daughter, Francis Joy.

ACKNOWLEDGEMENTS

(To 15th August, 1960)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £10; Anon., Porth, Glam., £5; Anon., for work among the Chinese, 10s.; Anon., Rushden, £1 10s.; Anon., London, W.1., £3; Anon., 2s. 6d.

Deficit Fund: M.P., £1; J.M.R., £20; Anon., London, W.C., £1; Anon., £5; "Edina", £1; Anon., Romford and Dagenham, £2; Anon., Tunbridge Wells, £1; Anon., £6.

Famine Relief: Anon., Burgess Hill, £1.

Legacies

The following Legacies have been gratefully received in recent months:

July		£	s.	d.
18	H. D. James	72	19	10
21	Dr. E. Farrar (Medical Fund)	300	0	0
22	Miss E. M. Moule	269	1	1
26	Miss L. M. Donnelly	10	0	0
27	Lt.-Commander F. T. Norris	19	2	11

Broadcast Appeal for Medical Missions

A former Bishop of Zululand will make this year's Appeal for Medical Missions on the B.B.C. The appeal will be broadcast on all Home Services at 8.25 p.m. on Sunday, 16th October.

It will be preceded by a feature programme on medical mission work.

The appeal will be on behalf of the medical missions of British Missionary Societies working in the areas, the Far East, Middle East, North Africa, the Pacific and South America.

Bishop Eric Trapp, who will be making the appeal, is General Secretary of the S.P.G. and has recently completed an extensive tour of South Asia, during which he has visited many medical missions.

The B.M.S. will be one of the societies which will benefit from the appeal.

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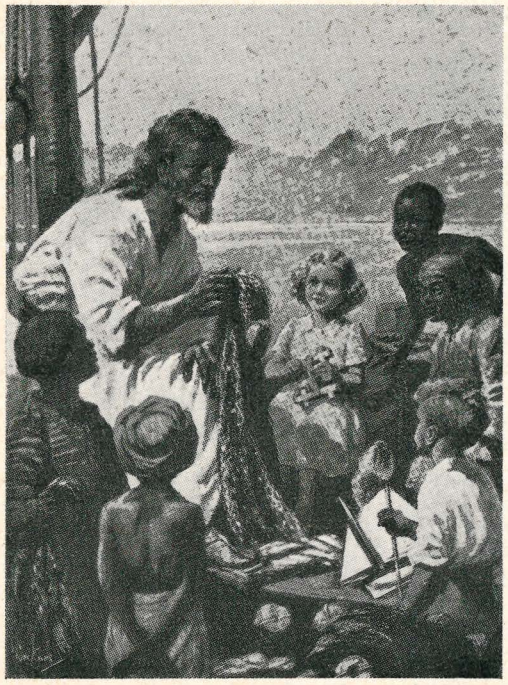

TEACH ME, LORD

by TOM CURR

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NOVEMBER 1960

PRICE SIXPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

The hospital staff at Pimu, Congo.

New Missionaries

STILL they come forward, convinced that God has called them to serve Him overseas. These new B.M.S. missionaries have all the support of their home churches, and have been accepted by the Society which also is convinced of their call.

This is very significant, for there are those within the churches who are saying that the day of the missionary is over. If that were true, why does God still call men and women? Or are those who believe that they are called mistaken?—and their churches, and the Society (acting through committees of representatives of the churches)?

The truth is that the day of the missionary is not over. The missionary task of the church is still only beginning. The emergence of churches overseas and the upsurge of nationalism in rapidly developing countries make necessary new adjustments in the relations between the missionaries and the churches they serve.

But the need for missionaries remains. So many of the overseas churches are weak and lacking in leaders; so much pioneering work remains to be done.

Here we introduce the missionaries who have just sailed, or are about to sail, for their first term of service. Our prayers will be with them as they face the discipline of language study and the many problems of adjusting themselves to life in an entirely new climate and environment.

Rev. Francis Alan Outen, B.A., a member of the Higham's Park Baptist Church, Walthamstow, was trained at Bristol Baptist College and St. Andrew's College, Birmingham. He sails this month for East Pakistan for church and evangelistic work. His wife, Dorothy Ann, is a trained nurse (S.R.N., S.C.M.) and was with her husband at St. Andrew's College, Birmingham.

Miss Barbara Moreen Bond is also going to East Pakistan for evangelistic work among women. A member of the Norbury Baptist Church, London, she received her training at the University College of South West England (now Exeter University) and at Carey Hall, Birmingham.

Dr. Michael Wilfred Flowers, M.B., Ch.B., is the son of a distinguished medical missionary, the late Dr. W. S. Flowers, of China. A member of the Moortown Church, Leeds, he graduated at the Leeds University Medical School. He is going to work at the Chandraghona Hospital, East Pakistan. Mrs. June Margaret Flowers, B.A. (Hons.), is a member of the Rayner's Lane Church, Harrow. A teacher of modern languages, she graduated at Leeds University.

Dr. Elizabeth Jean Marsh, M.B., Ch.B., a member of the Woodgate Church, Loughborough, and a graduate of Leeds University, has gone to Orissa, India for medical work there.

Rev. Geoffrey Norman Hagen of the Small Heath Church, Birmingham, was trained at Bristol Baptist College and St. Andrew's College, Birmingham. He has gone to North India for church and evangelistic work. In addition to being a minister, he is a trained horticulturalist. His wife, Aileen Frances, is a certificated teacher, trained at Southlands College. She is a member of the Monks Road Church, Lincoln. She also attended a course at St. Andrew's College.

Rev. John Maurice Blackmore has gone to Orissa for church and evangelistic work. A member of the Longfleet Church, Poole, he was trained at Bristol College and St. Andrew's College.

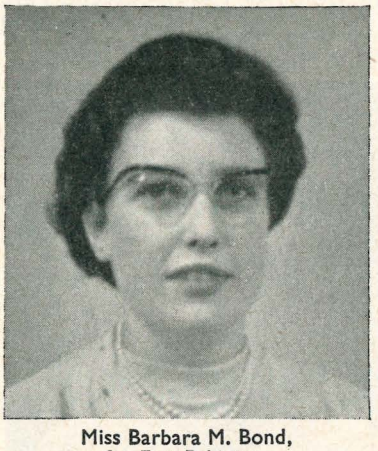
Miss Margaret Esther Howard, M.S.R.T., a member of the Ruislip Church, Middlesex, is a Radiotherapist who has gone to serve on the staff of the Christian Medical College at Ludhiana, India. She was trained at the Meyerstern Institute of Radiotherapy, at the Middlesex Hospital, and at Carey Hall.

Rev. F. A. and Mrs. Outen with their son.

Dr. Elizabeth J. Marsh,
for Orissa, India.

Rev. G. N. and Mrs. Hagen, for North India.

Rev. J. M. Blackmore,
for Orissa, India.



Miss Barbara M. Bond,
for East Pakistan.

Miss Margaret E. Howard,
for Ludhiana, India.

Miss Joy E. Knapman,
for Calcutta.

Dr. and Mrs. Michael W. Flowers, for Chandraghona, East Pakistan.

Miss Joy Esther Knapman, of the South Street Church, Exeter, was trained at Carey Hall. She has gone out to Calcutta for secretarial work at the B.M.S. India Headquarters.

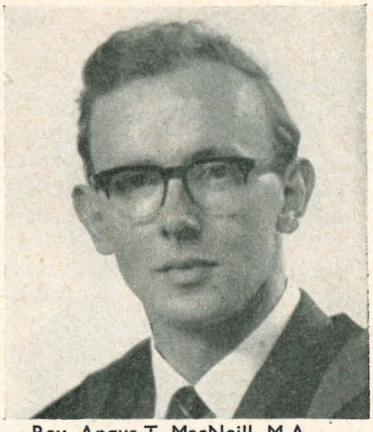
Rev. Angus Thomas MacNeill, M.A. left for Bolobo in September. In the first instance he will be occupied with educational work because of the urgent need for developing secondary education. A member of the Shettleston Church, Glasgow, he graduated at Glasgow University and the Baptist Theological College of Scotland.

Rev. Norman David Kennett is due to sail any time now for church work at Ngombe Lutete (Wathen). He is a member of the Cecil Square Church, Margate, and was trained at Spurgeon's College and St. Andrew's College. His wife, Gwenyth Winifred, also a member of the Cecil Square Church, is a trained maternity nurse (S.C.M.).

Mr. Alan John Casebow is the son of the B.M.S. Congo Field Secretary, Rev. H. J. Casebow. A member of the Sarum Hill Church, Basingstoke, he is a trained agriculturalist and is about to go to Congo as an agricultural missionary. He studied at the East Sussex School of Agriculture at Plumpton, and at St. Andrew's College. His wife, Jean Rosemary, is a member of the Shoreham-by-Sea Church, Sussex. A certificated teacher, she studied at the Easthampstead Park College, Wokingham and at Carey Hall. She is the daughter of Mr. R. W. Bentley, who was assistant editor of the *Baptist Times.*

Rev. N. and Mrs. Kennett, for Wathen, Congo.

Mr. and Mrs. A. J. Casebow, for Congo.



Rev. Angus T. MacNeill, M.A., for Bolobo, Congo.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

Congo

Continue to remember in prayer the Church of Christ in Congo, its pastors, deacons, teachers and members. Pray that at this time of testing they may bear an effective and evangelistic witness to the saving grace of Jesus Christ and so minister His peace and reconciliation to their own people.

In particular, pray for the churches of the Upper River Region and the missionaries who have been able to return to their work there.

India

Our prayers are also asked for the Bengal Baptist Union, whose constituent churches have just celebrated the twenty-fifth anniversary of its inauguration.

Pray for the work that is linked with this Union in Calcutta, the Twenty-four Parganas and Balurghat District, giving thanks for the advances of the Gospel among Santal people in the latter district in recent years.

Remember too the B.M.S. India Field Secretary with his heavy responsibilities, the Baptist Mission Press in Calcutta and Serampore College, with its Indian and missionary staff and its plans for extension.

Pastoral Visits in the Jungle

When Rev. John Price, of Narayanganj, East Pakistan, visits the villages in his parish, he has to travel over extremely varied roads.

Some of them are "luxurious". That is to say they are made of pieces of broken bricks. Others have knee-deep mud.

At times, Mr. Price has to tramp across ploughed fields and on other occasions he needs to go through jungles in which there are leopards and wild boars.

Alternatively, the journey may involve a long river trip in a tiny covered boat.

These excursions are made in temperatures of up to 109 degrees. But, says Mr. Price, 109 degrees is much more tolerable than 95 degrees. At 95 degrees, the humidity is very high.

"High humidity and high temperature at one and the same time," Mr. Price writes, "has to be experienced to be believed. One sweats non-stop, gets prickly heat and feels too tired to move and too irritable to speak a civil word."

At the end of a journey, says Mr. Price, he is rewarded by meeting some delightful people "loyal and sincere to the core".

"Time," he says, "means nothing to them. Often one will have to wait ten hours or more for a meal. Then we sit together on the floor and eat the curry and rice with our fingers.

"One has to avoid taking undue risks and often a tablet has to be slipped into a glass of doubtful water. If you ask people to boil water, they just warm it, thinking it some fad of ours.

"At some stage, there will be a family prayer meeting, when all will sit on a mat, sing a few hymns, read the Scriptures and discuss the Word.

"Often it is so hot and stuffy in the night that it is impossible to stay in the little thatched houses and one is glad to sleep under the stars with the barest minimum of clothes.

"So for three, four or more days of a week, one will live like this, seeing nothing of a bathroom, toilet or privacy.

"It is quite a contrast to return to the Mission House with its electric fans, big rooms—and account books."

When are you coming back? —asks Congolese Women

"We want to know how you are and when you are coming back," wrote a leading Congolese woman church member to Mrs. Rhoda Couldridge. Mrs. Couldridge was one of the B.M.S. missionaries stationed at Thysville, the centre of the revolt of the Congolese army against Belgian officers, and was evacuated with other missionaries' wives to England.

The writer of the letter, Madeleine Kungyenda, gives encouraging news of a Women's Conference which was held under her leadership at Sombo, a short distance from Thysville from 8th–11th August.

The Conference on the theme of the Christian Home had been planned by Mrs. Couldridge and Miss Fuller. A request was received at Léopoldville for missionary help with the leadership of the Conference, but because of the unsettled conditions of the region, no woman missionary could go. Instead, Miss L. Fuller, who is at present in Léopoldville, prepared notes and questions for discussion, which she was able to send.

Fifteen of the church areas around Thysville had been invited to send representatives. Only six areas were represented because of the troubled times, but in all thirteen women, many of them deacons in their own churches attended. This was a very good attendance in view of the situation. They all were greatly inspired by the meetings.

Prime Minister Praises Missionaries

While M. Patrice Lumumba was in Canada he said in the course of an interview with journalists that the people of Congo wanted missionaries to remain. "For years it was only the missions which looked after the Congolese. We ask them to continue their help."

He praised the missionaries for their contribution to the moral and intellectual upbringing of the Congolese people.

In the Republic of Congo Protestant missionaries numbered 2,608 at the end of 1959. Assisted by 600 Congolese pastors they ministered to 821,025 adult members. Another 345,473 were reported to be under instruction.

India helps Congo

In response to a request from Mr. Dag Hammarskjold, Secretary General of the United Nations, India agreed to send 1,000 tons of Indian wheat to the Congo.

The wheat was quickly sent to Naples, the receiving and despatch centre for food sent for the relief of the Congo people.

Rev. Benjamin Pradhan of India and Mr. S. Adhikari of Pakistan called at the Mission House on their way home from Rio.

"I Commend unto you, Phoebe, our Sister"

By WINIFRED E. KENNEDY

MANY times in his letters the Apostle Paul gives thanks to God for faithful Christian women. He realized the important part they had to play in the witness of the Church. In the church at Pimu today, set right in the heart of the tropical forest, there is a growing band of Christian women for whom we give thanks and of whom we can say that like Phoebe, they are "our sisters, servants of the Church and succourers of many."

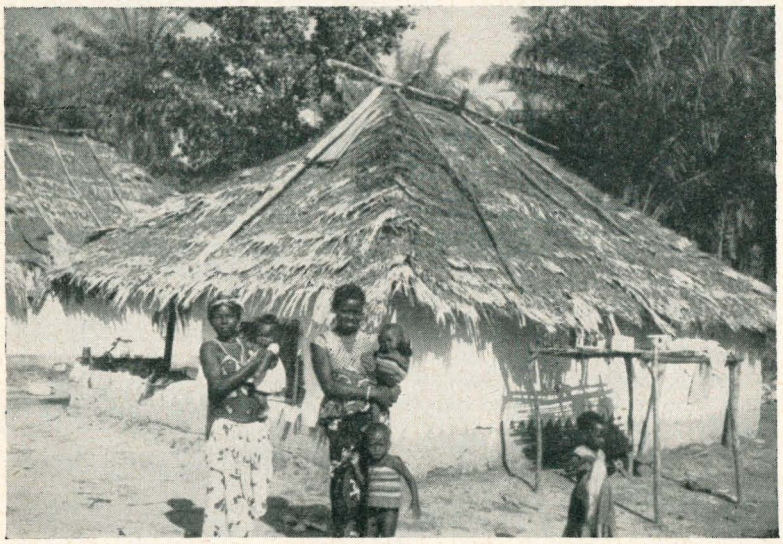
I would like to introduce you to some of these women and commend them to you as your sisters in Christ for your prayers as they face an unsettled and perhaps difficult future in the new situation in Congo.

Malongobato, the wife of our senior deacon, Macili, and the only deaconess at Pimu, was soon to impress me after our arrival in Pimu. Each Sunday morning she would take her place among the deacons and missionaries, as we committed the service of worship and preaching of the Gospel to God in prayer. I remember that soon after our arrival her thirteenth child was born, a fine little girl, but I learned at the same time of the sadness in this happy Christian family since she had lost four of her five sons. Yet I could see how in Christ, she had learnt how to triumph over earthly sorrow.

Much respected in the Church

Soon I had opportunity to hear her take our weekly Women's Meeting, conducting it in a quiet and rather retiring manner but yet out of true sincerity of heart. She is much respected in the Church at Pimu and over a year ago she was chosen as the delegate from Pimu to the first Upper River area conference for women. As a leader amongst the womenfolk she needs your prayers. Pray for all in her position in Congo today that whatever the future holds they may remain "steadfast, unmoveable, always abounding in the work of the Lord."

Emoku is another of our Christian women, the wife of a very faithful nurse. She too is on our rota for conducting the women's meeting and again I praised God to see her lead and teach her own sisters in Christ, in rather a halting manner perhaps, stumbling as she read and yet gaining the interest of the women. How I long to follow these women, who speak in Lingombe. Up till our furlough I had been learning Lingala.



A workman's house at Pimu. His two wives with their children stand outside.

A gifted needlewoman

Emoku is the mother of eight, very attractive, bright girls (recently to their great delight a son was born). She kept her children well and made many beautiful dresses for them. She is quite a gifted sewer and a great help in our sewing class. She learned how to turn the heel of a sock and before we left Pimu she used to come regularly for help in knitting bootees and other baby garments. We felt we had a lot in common—our

Women at Pimu returning from the stream with water.

twin boys were then two months old and she has twin daughters of seven years! I was thrilled as she told me how inadequate and weak she had felt at the thought of caring for two babies but how she prayed to God to give her strength for the great responsibility and she assured me that I would find His grace sufficient too.

Emoku would ask you to pray for her and all Christian mothers in Congo today—a country of unrest and confusion. As they bring up their children, as they seek to set true and loving standards in the home, as they face the problems, finding a job and encouraging Christian marriage. Pray that they may be fitted for their great responsibilities.

A bitter disappointment

Mbombo Elisa is a sweet young Christian woman, also the wife of a hospital nurse. She helped in the women's school and, like Emoku, loves needlework, especially embroidery. There is sadness in her life though because although she has been married for a few years she is still childless. For an African Christian couple this can be not only a bitter disappointment but a real test to the strength of their marriage. They see around them heathen friends breaking up a childless marriage with no qualms. As we think of Mbombo and her husband Bokoi we praise God for their faithfulness to each other and to the Lord, and for the love they give to other relatives' children at school in Pimu.

Pray for all women like Mbombo Elisa that their husbands may remain faithful so that together their Christian witness may reveal the meaning of Christian love and marriage.

Mbombo Malia is the eldest daughter of Malongobato, and the wife of Mongolo, our only fully qualified nurse, trained at Kimpese. She is a sweet young girl, not well educated but able to read and sew, and keep her home clean and tidy. They have two little children, who often accompany her to our classes. She is a devoted Christian wife—so often a young backward girl can be a drawback to her eager husband and a snare to draw him away from service in the Church. Pray for her and all young Christian wives that they may encourage their husbands in the service of the Master and stand by him whatever is God's plan for his life.

The lot of a Congolese woman has always been hard and cruel, loveless and insecure. She is the victim of man's whim and her own superstitious fears. Women such as these four indeed shine as lights in a dark forest—sometimes feebly but often brightly.

We do not know what lies ahead for the Church of Christ in Congo. We do know that the womenfolk of Congo need your prayers as never before. In many areas the women missionaries have had to leave. The faith and steadfastness of Congolese women will be tested. So we commend to you these your sisters in Christ that they may continue well as "servants of the church and succourers of many".

A recent photograph of Rev. W. D. Grenfell of Quibocolo, Angola, baptizing a young woman convert. At Quibocolo the church still grows healthily.

Rev. E. G. T. Madge, on his recent tour of Congo, receiving gifts of oranges from Christians at Quibocolo, Angola.

Mountain resort lures 1,000 missionaries in a month

Missionaries in India have found a delightful place for holidays and study.

It is such a pleasant spot that B.M.S. missionaries travel as much as 1,300 miles to attend language classes there.

During May about 1,000 missionaries, mostly American, flock to this resort 7,000 feet up in the Palani Hills of South India.

A B.M.S. missionary from Orissa tells about the town, called Kodaikanal, which is also popular with Indians for holidays.

The scenery reminds British missionaries of the English Lake District. There is an abundance of fresh green vegetables and the flowers and trees are described as "marvellous". The area is a paradise for bird watchers.

With hundreds of missionaries in the town, many conferences and social events are arranged.

Each Wednesday in May there is a tea party. More than 200 usually attend.

On Saturday evenings, concerts are arranged. The Baptists from Orissa joined a choir which sang selections from Mozart's "Requiem Mass," Palestrina's "Sanctus" and "The Heavens are Telling".

The conferences have considered such subjects as Christian industries, medical work, education, evangelism and the Christian Home Movement.

This year, a four-day convention was held. Dr. D. P. Devanandan, head of the Institute for the Study of Religion and Society at Bangalore, lectured on the thought of the Hindus and ways of presenting the Gospel more effectively to them.

On Sundays the missionaries worship together.

As the missionaries belong to several societies and are natives of many different countries working in many different parts of India, a vacation or a period of study in Kodaikanal enables them to return to their work in better health with renewed enthusiasm and with lots of fresh ideas.

Good Books a

The Lutterworth Press is to be congratulated on two recently published books on the Bible. They are quite different in type but both intended primarily for the general reader rather than for the specialist; though all who read them will profit from them. They are both by Americans, and were originally published in the U.S.A.

The first is *Rediscovering the Bible* by Bernhard W. Anderson (21s.). The author wrote it with young Christians in the modern world in mind. Many of them, especially after a course or two in modern science, are confused as to what to believe and what not to believe, and need to be shown the relevance of the message of the Bible.

He attempts to show the forward-moving drama of God's action in the history of his people Israel and its climax which is the "good news" of the New Testament. He certainly succeeds in helping his readers to see the Bible whole.

And it is necessary to understand aright the whole sweep of the Biblical revelation if parts of it are to be correctly interpreted.

Easy to read, and most interesting throughout, it should assist many to a better appreciation of

Church has to orde

In parts of the world where water is scarce, baptism is not always easy. Sometimes, solemn occasions can be disturbed.

A report from Bihar, India, tells how water has to be ordered in advance by one church when baptisms are to take place.

Four young people were baptized recently in this church, but, when the service began, the water had not arrived.

During the sermon, the first of two water-carts appeared. It was not then known how soon the second would follow.

A difference of opinion then occurred as to whether the sacrament could be administered with the baptistery only half full.

bout the Bible

the essential teaching of the books of the Bible. Furthermore, it will present a challenge to its readers, for as the author writes, "the Christian reads the Bible with a realization that he is part of the drama. He is involved personally."

The second book is by Alice Parmelee whose *A Guide Book to the Bible* in the "Teach Yourself" books has already proved its worth. It is entitled *All the Birds of the Bible* (30s.) and makes fascinating reading. Each bird mentioned in the Bible is discussed and careful descriptions are given (the author is an enthusiastic bird-watcher). But more than that, in discussing the symbolism associated with various birds, the author contrives to lead the reader to the heart of the religion of the Bible. It is, therefore, more than likely that many a bird-lover will be led by this book to a new understanding of the Christian faith; even as many Bible-lovers may be led to a greater appreciation of birds and of the natural world generally.

The book, incidentally, is handsomely produced and contains sixty-four pages of fine illustrations. (It will make an excellent and most acceptable Christmas gift.)

water for Baptisms

Happily, the second water-car quickly turned up, but the pastor was not to be envied in his task of restoring the atmosphere of reverence.

Foreign Stamp Bureau

After many years faithful service, Mr. and Mrs. King have relinquished the Secretaryship of the B.M.S. Foreign Stamp Bureau.

Their successor is the Rev. W. S. Davies, B.A., B.D., S.T.M., of 5 Oakland Road, Whitchurch, Hants., to whom all future correspondence should be addressed.

The church secretary at San Salvador, Mr. Ambrosio Ngonga, bids farewell to Rev. E. G. T. Madge. Rev. R. V. Emery of the British and Foreign Bible Society (formerly with the B.M.S. in India) looks on.

Shoemakers' Church faces upheavals

The shoemakers' church at Bagichi, a district of Delhi, will soon face several upheavals.

This church consists of the Christians among a community of shoemakers. Nearly all the men and boys in the community, but not quite all of them, are engaged in the shoemaking trade. They do high-class work, but are poor. Most of the women and girls have to augment their family income by making paper bags. A few Christian girls have been to mission boarding schools and qualified for nursing and similar posts.

Rev. Emerson David has been minister of the church for thirty years and will be retiring next year. A report from Delhi says: "It is doubtful if a successor will want to live in such a very poor and densely-populated place."

All the houses in the district, however, are due to be demolished. The Christians, and indeed the whole shoemaking community, want to move together and to be resettled as one colony.

The church consists of a wooden hut on the flat roof of a house. From the roof one can look down into a courtyard where several families live.

In the coming difficulties of this little church, much responsibility may fall on a young man of 25, Umrao Singh. He is one of the few men who do not make shoes. After matriculating at the Delhi United Christian School, he works in an office. He is secretary to the church, takes the Sunday school and occasionally preaches when the pastor is away. In the joint family system, he has been given the oversight of the education of the boys and girls, especially those attending mission schools.

Prayer meetings are held nightly in the homes of the church members and recently a missionary has been taking a Bible class on Tuesdays.

In a Christian Medical College

By M. E. TATCHELL

I HAVE had the privilege of working as a physiotherapist on the Cardio-Thoracic surgical unit in the Christian Medical College Hospital, Vellore, South India. Vellore, situated eighty miles S.W. of Madras, is a training centre for doctors, nurses and medical auxiliaries. It is a large hospital having 775 beds and it serves not just one area of India, but S.E. Asia.

The reason for this is that at Vellore many specialized branches of medicine and surgery are practised and folk come from great distances sometimes, to receive particular treatment which is often not available in other parts of the country. It is good to know that it is a Christian hospital that has this good reputation for training, and medical aid, in that area of the world.

Patients make a good recovery

On the Cardio-Thoracic unit there are about seventy beds, fifteen or so being for private patients. Most of the operations that it is now possible to perform here in the West, are now tackled, with good results, in Vellore. In fact, cases are often taken for surgery there which would be thought of as hopeless here and yet they have a good recovery and go home rejoicing in a new lease of life.

My work as a Physiotherapist has been more or less routine as far as treatment for these cases go—that is, patients receive breathing exercises and postural drainage pre-operatively, when necessary, and breathing, postural and general strengthening exercises post-operatively.

For many of the patients the idea of exercise is a novelty—some seem to enjoy it, but others cannot see any sense in it. However, the "class" exercises which are given in the ward, in front of a large mirror to help with postural correction, are often the highlights of the day, at least for the patients who are not participating! They get much amusement from seeing their fellow patients doing their "daily dozen".

Many different languages spoken

I find that for some patients, treatment is progressed much more quickly in Vellore—this is especially noticeable following resections for pulmonary tuberculosis—while in other cases active exercises are delayed longer than usual.

It is not my purpose here to give a detailed account of the incidence of carcinoma but it might be interesting to note from my observations at Vellore, that carcinoma lung is much less frequently seen than carcinoma oesophagus—the last-named appearing often in the wards.

It can be imagined that with the patients coming from far and near there are many different languages spoken. This presents a big problem, not only to those of us who come from the west but also to the far larger group of Indian staff who work in the hospital. Yet it is amazing how that, if one looks far enough, one can usually find one member of the staff, or a student, who can interpret.

But having to use interpreters is not good policy and always seems to set up a barrier between the patient and oneself. However, it is not possible to learn all the languages that are required. At one time I was able to ask patients from twelve different South East Asian language areas to take a deep breath and to cough! For my particular job I felt that was a most important thing to start off with.

But that amount of linguistic knowledge is obviously useless as far as proclaiming the gospel is concerned. It may be wondered how we cope with this side of the work, for after all that is the reason why many of us are here.

I have found that most patients who can read are eager to do so. They do not object to Christian literature even if they themselves are non-Christians. Even amongst the patients who cannot read there is nearly always one of their family or a friend who has accompanied the patient to hospital, who is literate and he will read out aloud to the patient.

A genuine desire to learn

We thank God for this opportunity of presenting the Gospel, especially to those with whom we cannot communicate verbally. Some of the patients read the literature which is offered to them because it whiles away the time for them: others, it appears, think it is diplomatic while in a Christian hospital to learn about the Christian religion. Others read, I believe, because they do not like to hurt the feelings of the person offering the book and yet others have a genuine desire to learn of Christ and their hearts are open to the Gospel message.

(*continued on page 172*)

Remarkable Tributes to a Great Missionary to Muslims

EFFECTIVELY to preach the Gospel to Muslims is no easy task, and not many Christian missionaries have really succeeded. Differences in language and environment and centuries of misunderstanding all combine to make communication between Christian preacher and Muslim hearer difficult.

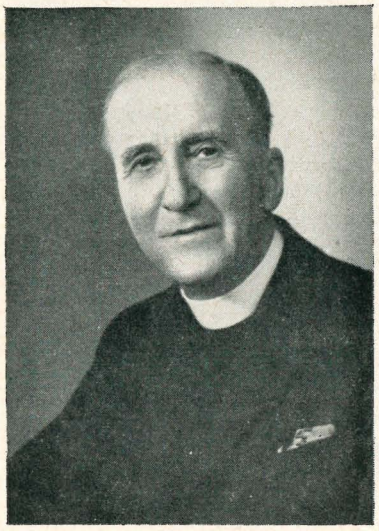
Lewis Bevan Jones who died on the last day of March this year was among the few notable Protestant missionaries to Muslims in our time. He was the son of a missionary and soon became himself a fine linguist.

His approach to Islam was sympathetic. He made a careful study of the Koran and Islamic history and literature, having mastered Arabic and Urdu. In 1917 he attended the Jerusalem Conference of the International Missionary Council on Muslim Work being by then a recognized expert in that field.

The first Principal

When it was decided in 1929 to establish on an inter-mission basis a School of Islamics in Lahore he was the obvious choice for first principal. In that post he served for eleven years and for a further year in the new college building at Aligarh. He concluded his missionary service as pastor of the Central Baptist Church in Delhi.

He was first appointed by the B.M.S. in 1907. After two years at Agra he moved to Dacca in East Bengal where he served for twenty years. Soon after his marriage in 1915 to Miss Violet Stanford, he and his wife moved from the mission bungalow to live for eight years in a house in the Muslim bazaars. It was in this period that he wrote in Bengali a Life of Christ for Muslim readers, a book which soon became a best seller and was translated into sixteen languages including Chinese and Japanese.



Rev. Lewis Bevan Jones

His two well-known works in English are *The People of the Mosque* and *Christianity Explained to Muslims.* In collaboration with his wife he wrote *Woman in Islam.*

Much in demand

When he retired and returned to England he was much in demand as a lecturer and committee member. For several years he was chairman of the Fellowship of Faith for Muslims.

Remarkable tributes were expressed in letters to Mrs. Bevan Jones when the news of his death was known.

Mohammed Yakub Khan, formerly Imam of the Mosque at Woking, wrote:

"Personally we developed ties of sincere friendship when he was Principal of Henry Martyn School of Islamics in Lahore, and I the Editor of a weekly newspaper, *The Light* (an anti-Christian Moslem Ahmeddirja Weekly).

"Memories of those good old days were revived in full force when we rediscovered each other while at Woking. I can never forget the sincere joy he expressed in his letter at my presence in that country as Imam and asked me to luncheon in a London restaurant of my choice. It was a scene for the gods to behold when on entering this Indian restaurant I found my old friend already waiting and rush to the door to embrace me in right oriental affection. The visitors in the restaurant looked in amazement at two people, apparently so different, embrace each other as brothers long separated.

"Christian Missionary Societies have sent us some very fine specimens of Christianity, but Rev. Bevan Jones was a jewel of a man among them. Personally, if there was one man who made me respect Christianity in its real sense, in the sense of love and charity of heart—it was Bevan Jones. They could send no better ambassador of Christianity to the Muslim peoples.

The new approach

"The new approach between the two great sister religions, Christianity and Islam, now coming to the forefront, found its very early exponent in Bevan Jones, to which his book *People*

of the Mosque is a standing monument.

"May Bevan Jones' soul rest in peace in the loving presence of God whose name he glorified all his life. What if religious labels divide us? True godliness, like Shakespeare's rose, smells as sweet under any label."

A convert's tribute

Bishop John A. Subhan, an Indian convert from Islam, wrote:

"He was the last in the noble line of such missionaries in India and Pakistan as Dr. Wherry, Rev. Goldsack, Canon Sell, and several others who had dedicated their life to the most difficult field of missionary labour. These, though they served under various missionary societies and belonged to different Churches, yet in their heroic task to preach Christ among Moslems formed a family of their own.

"Transcending their differences yet retaining their peculiar doctrines they created a sweet harmony which attracted many Moslems to Christ. Such was the harmony which prevailed in The Henry Martyn School of Islamics under the Principalship of Bevan Jones. He himself was a Baptist, and among his staff he had the Rev. Dr. Lawrence Browne, a High Church Anglican, and the writer of these lines, a member of the Methodist Church (U.S.A.).

"His magnetic personality as well as the fame of his evangelistic zeal attracted missionaries and national pastors and preachers from every part of India. Most students were residents in the School and that provided the Christian fellowship which added greatly to the intellectual and spiritual training of all who came to the school.

"Rev. L. Bevan Jones combined in himself the mind of a scholar and a heart of an evangelist. It was the passion for souls which was the dominant note in all that he did. Every book or tract that he wrote, they not only served as a mine of information on Islam but also served as a source of inspiration to win Moslems for Christ. He said 'As a sinner saved by grace, he sought to share that grace with Moslems.' He did not believe in the method of controversy. To him Islam had its origin in a misunderstanding of the claims of Christianity. Islam perpetuates the misunderstanding which originated with Mohammed. To him a Moslem was a victim of this age-long misunderstanding. The task of an evangelist was to try to remove the misunderstanding and not to argue with him and create bitterness in his heart by comparison of religions."

In a Christian Medical College

(*continued from page 170*)

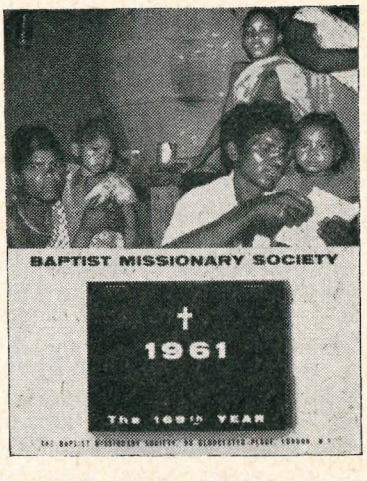
For whatever the reason the patient takes the books, be they Gospels, tracts or other Christian literature, we praise God for this open door, for it does mean that some are being challenged and some do respond with their lives to that challenge.

I should perhaps say that there is a keen group of full-time Indian chaplains, evangelists and Bible women working in the hospital who between them speak several languages and so they are able to give spiritual help to many of the patients. But I feel that the individual witness of each Christian medical worker is of much value for it is the minute by minute life of such folk that the patients notice.

The average time a patient on the Cardio-Thoracic unit stays in hospital in Vellore is four weeks. That is a good length of time to get to know the patient, but it is very short if that is all the opportunity one has of giving Bible teaching. Where possible the patients who have shown an interest in the Christian message are followed up at home.

I am often filled with wonder when I consider what a far-reaching witness the great medical centre at Vellore can have—for to it folk of every walk of life, rich and poor, learned and unlearned, of many different religious beliefs, come seeking medical help. It is our prayer that they will find that, but also that they will find Christ and will take Him back to their homes with them, so that the Gospel may reach others there.

Prayer Calendar 1961



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Vellore College Celebrates Jubilee

Vellore Christian Medical College and Hospital, South India, celebrated the Diamond Jubilee of the Hospital and the Golden Jubilee of its School of Nursing in August.

The President of India, Dr. Rajendra Prasad, inaugurated the Jubilee Celebrations on 12th August and laid a foundation stone for the new building for the School of Nursing.

A special thanksgiving service was held on 14th August in Vellore, when the staff and students praised God for His many blessings to the institution.

The B.M.S. shares in the work of Vellore through two of its missionaries—Dr. Gwenda Lewis and Miss Mary Tatchell, a physiotherapist. Miss Tatchell is at present on furlough in this country.

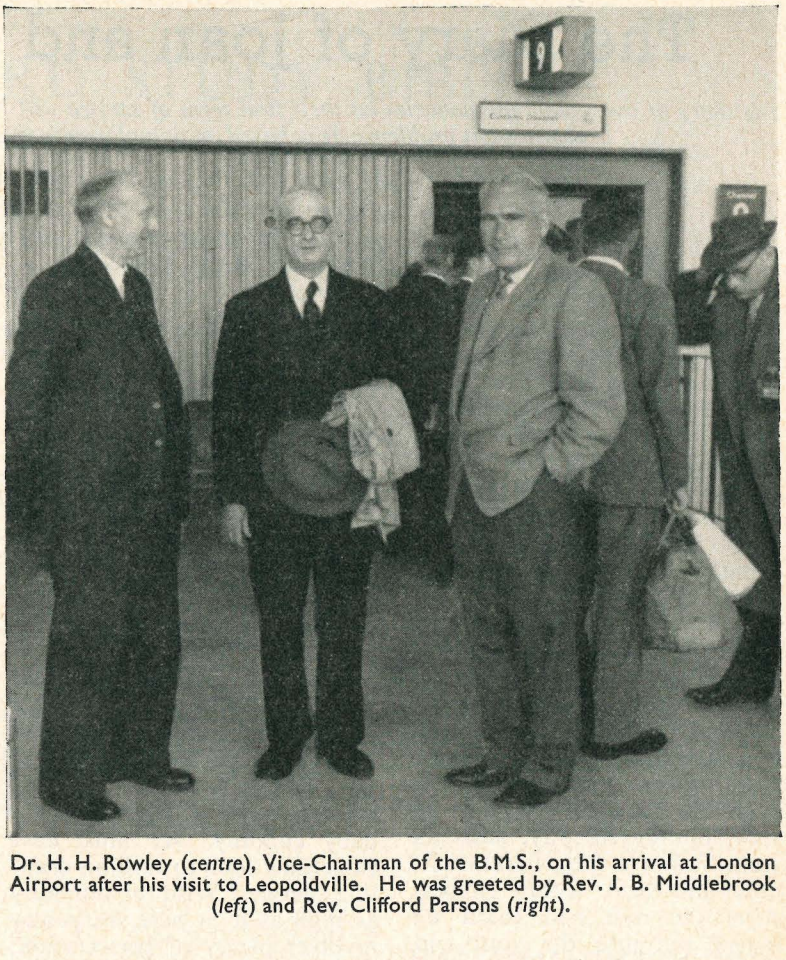
The Geography of The Bible

One important key to the understanding of the history of any people is the geography of the land which they occupy. In *Palestine and the Bible* (World Christian Books. 2s. 6d.) Denys Baly has provided an admirable introduction to the geography of the territory of Israel in Biblical times. He deals concisely and clearly with physical features, climate, occupations, communications and towns. The book should prove a most useful aid to Bible study, and a boon to those preparing for Religious Knowledge in G.C.E. and other examinations of a like standard.

Baptist University for Nigeria

Plans are being formulated by the Southern Baptist Convention Foreign Missions Board for a Baptist university in Nigeria.

It is hoped that the university will open in 1962. It will for a time be affiliated to a Southern Baptist university in the U.S.A. to ensure its academic status.



Dr. H. H. Rowley (*centre*), Vice-Chairman of the B.M.S., on his arrival at London Airport after his visit to Leopoldville. He was greeted by Rev. J. B. Middlebrook (*left*) and Rev. Clifford Parsons (*right*).

Ideas for a "Jamaica" Evening

Mrs. Gordon Jackson, the wife of the minister of the Worcester Baptist Church writes:

"We held a very successful Missionary Evening entitled 'Jamaica Story' which you may be interested to hear about.

"One of our members who is a geography mistress at the Grammar School, and who is herself taking up a post in Jamaica next September, opened with a ten-minute talk on 'The Place and the People'. Our own missionary secretary then spoke for ten minutes on 'The B.M.S. in Jamaica', and a young Jamaican nurse, recently baptized in our church, spoke on 'Jamaica Today'. These were interspersed with calypso records; the exhibition was set out, with maps, etc., and at the close we served Jamaican refreshments with coffee (menu enclosed!).

We felt this to be a very instructive and inspiring evening, and we added almost £10 to our W.M.A. funds thereby."

Refreshments

Caribbean Crispies
Banana Boats
Jamaican Jingerbread
Calabar Crunchies
Kingston Kebabs
Coffee

The Diary of Joan and John (VIII)

The diary of two young missionaries on their first term of service will help readers to understand some of the present problems. It is based on actual events and real experiences.

Friday, 7th

This evening we visited H. village. Because of the heavy rain the people, with characteristic hospitality, invited us into their homes, thus giving an opportunity to talk with them and see more of the conditions under which they live. Yes, these Tagalog people are poor indeed. The children wear little, if any, clothing, and are usually far from clean. The homes are surrounded by open drains, which makes the vicinity smell most objectionable at times; but the people seem used to it. A whole family have to cook, sleep, eat and live in one room and a small veranda, with the only outlet from the inner room being the door. Smoke rises from the hearth to pass out through the roof, but on its way, adds its contribution to the general stuffiness and heat within homes. After the rain had eased we moved out into the yard and held our open-air meeting, with a good audience. So far, no one has yet shown any vital interest in the Saviour in this village; may God grant a "bridgehead of belief" soon!

Saturday, 8th

Each Saturday we set apart a time for special prayer and waiting on God for the work here. We long that the Lord would pour into our hearts an increasing measure of love for Him, and for the people to whom He has sent us. There were the inevitable interruptions in the morning, however: a man called for a talk with John, and in the end was really out for money; while later, a violent storm blew up, causing the windows and doors to bang and the papers to take to the air! Nevertheless, we prayed on.

Sunday, 9th

A speedy answer to prayer: a lady came to the evening English service for whom we had long been praying. She had been visited several times, and is one who knows a good deal about loneliness of heart. She valued the fellowship today, and, we trust, heard the voice of the Lord.

Monday, 10th

When we do take a day off it is usually Monday. So this morning language books have been put aside, and we have been busy making a wooden frame to form one side of a play-pen for baby Timothy. We must have something soon to curb his crawling energies! With the humidity as high as it is here, carpentry involves plenty of perspiration; but it was a welcome change and we enjoyed it all.

Thursday, 13th

Our daily routine has settled down into this general pattern: rising by 6 a.m. we breakfast at 7.15 and after family prayer together John puts in two hours' language study before turning to correspondence, preparation of articles and other matters. Meanwhile, Joan is busy with household tasks, caring for Timothy, and preparing the dinner. In the afternoons we usually try to have a short rest, and it is at this time that we relax with the papers from home, missionary magazines with news from other parts of the world, or a book. However, John often spends the time in the study, and after tea, prepares for the evening trip to the villages, with Pastor Daniel. There may be a prayer meeting to attend or a young people's group to lead at the school, and by the time we reach bed at around 10 p.m. sleep is always welcome! We can remember as young people wondering what missionaries do all day; this is how it is planning out for us.

Monday, 19th

The dhobi (washerman) returned with our clean clothes this morning, over a week late as usual! At threepence an article, it is quite cheap, but there is also a further price to pay: this time in the form of eight lost buttons and a tear in one of our new sheets! More work for Joan's sewing needle.

Friday, 28th

This afternoon we have been busy preparing some new flannelgraph talks for use in our evangelistic work in the villages. Gum, scissors, paper and flannel have all been in use, and we have also been painting Tagalog figures to make the stories more living to the people. Good news came recently: that our home Young People's Fellowship will be sending us out some more flannelgraph sets for our use. What an encouragement it is for missionaries to have their home churches behind them in such ways, vitally interested in every part of the work, and supporting it through prayer, gifts to the B.M.S. and personal contacts.

OXFORD STUDY BIBLES

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The above editions are issued also on Oxford India Paper, in various styles

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ACKNOWLEDGEMENTS

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
August				
10	C. P. Clark (medical fund)	514	19	6
11	Miss L. Horton (medical fund)	1,243	14	11
12	Miss C. Rodgers	1,304	14	2
12	Mrs. S. Halley	1,363	14	0
15	Miss E. E. Moule	6	6	4
15	Miss S. B. Stephens (mortgage interest) (translation £6 2s. 6d.)	12	5	0
16	F. W. Hardy	50	0	0
18	Miss A. M. Dittman (women's fund)	30	14	0
18	Mrs. W. B. Owen	18	17	8
18	Miss E. B. Livingstone	84	7	4
18	Mrs. S. Halley	105	17	0
22	Mrs. F. M. Gibbs	50	0	0
25	Mrs. C. G. Ricketts (for leper work)	100	0	0
29	J. Mitchell (medical fund)	1,000	0	0
September				
5	Miss M. Freeman	300	0	0
5	H. S. Spice	10	10	0
5	S. T. Law	100	0	0
8	Miss J. T. Dippie	25	0	0
8	Mrs. M. Smith	25	0	0
12	Mrs. M. E. Bennett	100	0	0
16	Mrs. A. B. Cheeseman	15	0	0

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "In Jesus' Name", 10s.; Anon., for work in Pakistan, £1; M.L.M., £5; E.E.M., £1; Anon., Buntingford, £2; Anon., Kelso, £5; F.A., £1; Anon., £1; Anon., Esther, £3; Anon., London, W.1., £3; Anon., Driffield, £5 10s.; Anon., Newcastle, £2; C.F.H., for Congo, £3; Anon., Balham, £4; W.A., £5; C.B. col., for Congo, £25.

Deficit Fund: "A Gorebridge well-wisher", £5; Anon., Perth, £7; Anon., Glasgow, £1; Anon., Luton, £5; "Provided for", £2; Pensioner, Lowestoft, £1; L.53., £1; A.W., Watford, 12s. 6d.; Anon., Leicester, £3; M. E. Erith, £2; H.R.S., £5; Anon., Southall, £50; I.H.S., £5; G.B. col., £100.

Home for Retired Missionaries: A. Hodge, £3.

MISSIONARY RECORD

Arrivals

17th August. Miss F. E. M. Pitman, from Dinajpur.
20th August. Rev. G. B. Merricks, from Bembe.
6th September. Miss E. Toseland, from Chandraghona.

Departures

16th August. Dr. H. B. Kennedy, for Pimu.
25th August. Rev. A. T. MacNeill, for Paris and Bolobo.
2nd September. Rev. R. D. Robinson, for Stanleyville.
5th September. Dr. J. R. Taylor, for Yakusu.
16th September. Rev. P. J. Manicom, for Kimpese.

Birth

1st September. At Newport, Mon., to Rev. P. and Mrs. Cook, a son, Matthew Vaughan.

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Whether your Missionary Friends are at home or on overseas stations they would welcome a gift this coming Christmas. What could be better than a book of devotional or general reading for those all too few hours of leisure.

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A list of suggested titles is impossible in the space available, but apart from our own publications on the Baptist Faith, we could recommend such as the following new books.

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The Purple and The Scarlet } both at 15/- each
Westminster Sermons, Vol. 1 *Sangster* 12/6 each
Key Next Door (Sermons) *Weatherhead* 15/- each
Rediscovering The Bible *Bernhard W. Anderson* 21/- each
The Racial Problem in Christian Perspective *Kyle Haselden* 15/- each
The Four Loves *C. S. Lewis* 12/6 each
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Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY

(*Left to right*) Rev. Benjamin Pradhan of India, Mr. Sushil Adhikari of Pakistan and Rev. Samuel Koli of Congo at the Guaira Falls, Brazil. (*Photo: E. G. T. Madge*)

The New Look in Congo

SOME of the reports of the recent troubles in Congo and their effect on missionary work may have given the impression that, where and when missionaries had to leave, Christian work came to a standstill. That is far from the truth.

Encouraging stories have reached the Mission House of loyal and devoted Congolese workers who immediately assumed responsibility and saw that the work of a hospital or school continued.

From Yakusu came the news of a midwife who had been trained at the hospital returning to offer her services. "The missionary nurses have gone," she said. "There will be much work to do." "Alas," replied the Congolese worker in charge, "we can do with your help but we have no money with which to pay you." "Who asked for money?" was the instant reply.

At another of our hospitals after the withdrawal of our missionaries the nurses successfully performed five Caesarean operations on maternity patients.

In school holidays

The life of the schools was not disturbed as much as was feared. It so happened that the most serious upheavals were during the school holidays. The co-operative institutions at Kimpese did not completely close down. The period during which the missionaries were away was not as long as the period of the annual vacation. Here, too, Congolese assistants saw that the work went on.

The rapid political changes have hastened development within the Congolese churches, and the process of integrating Church and Mission. It should be recalled, of course, that from the very beginning our missionaries have worked for the day when the churches would be self-governing, self-supporting, and self-propagating. The "three selfs" idea is by no means a new one—certainly not to B.M.S.

As to their own essential work the Congolese churches have been self-supporting and self-governing. More progress would have been made had it not been for the dearth of well-educated and adequately trained leaders.

The financial resources of the Mission alone have been insufficent to provide adequate education facilities for our Congolese brethren. Only for the past twelve years have government subsidies been available. And the receipt of these carried the obligation of spending more on buildings and equipment in order to attain to the required standard.

New organization

At the meeting of the General Committee in Liverpool last month approval was given to the recommendations received from Congo concerning the re-organization of the Congo work. There will in future be separate fields for the Republic and for Angola. This will mean the appointment of an Angola Field Secretary and the setting up of an Angola Field Council.

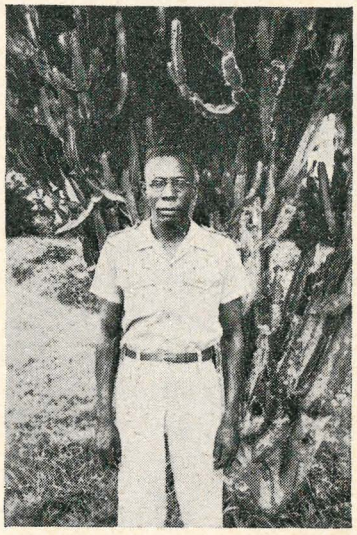
In the Congo Republic there will be a Central Church Council for the whole field, General Councils for each of the Upper, Middle and Lower River Regions and Regional Councils for stations and districts within each region.

The pattern agreed for the Lower River Region (which may well be followed by the other regions) is as follows:

The head of every mission station will be an African appointed by the General Council. He will preside over the Local Council of the church. This local council will consist of all the pastors on the station, the head teachers of the schools and representatives of the different sections of the work. It will meet once a month.

The Regional Council, which will meet twice a year, will consist of two men and one woman from each communion centre and station council and all ordained pastors (except new missionaries of less than two years' service).

The General Council will be made up of four representatives (including one missionary and one woman) from each Regional Council, one representative each of the two institutions at Kimpese, with the Field Secretary and the Field Treasurer.



Rev. Samuel Koli of the Upoto-Pimu Church, one of the leaders of the Congolese Churches on whom so much now depends. Remember him and his fellow African pastors in your prayers.

New Missionaries for Congo

Miss Edna Markwell

IN addition to those whose photographs appeared last month, three new missionaries have left for the Republic of Congo.

Miss Edna G. Markwell, a member of the Beauchief Church, Sheffield, has gone to Léopoldville for educational and church work. She is a Froebel trained teacher and has taken courses at Carey Hall and in Brussels. For three years she was Secretary to the Girls' Auxiliary, with her office at the Mission House.

Miss Peggy E. Shaw, S.R.N., S.C.M., of the Denmark Place Church, Camberwell, has gone to join the staff of the Protestant Medical Institute at Kimpese as a nursing sister. She received her training at King's College Hospital, London, and the Queen Charlotte's and the Luton Maternity hospitals. She attended courses also at the London Bible College and in Belgium.

Miss Ilfa R. Jones, S.R.N., S.C.M., has gone to Yakusu as a nursing sister. A member of the Shepherd's Bush Tabernacle she was trained at Charing Cross Hospital and at the Perivale and Bushey Maternity hospitals. She also was at Carey Hall and in Belgium for courses.

The news that these new missionaries have left home to begin their careers in the service of our Lord and of His Church should remind us again of our responsibilities to them.

Miss Peggy Shaw

They have gone to a rapidly changing situation. No one dare forecast what will be the developments in Congo in the next twelve months. There will certainly be many new problems for old missionaries as well as new. For the new ones there will be in addition the usual problems of adjustment to an entirely different environment.

We must not fail them. We must remember them constantly in our prayers.

We must see, too, that they are adequately supported and provided with the things they need to do their work effectively. This year the amount to be raised by the churches is some £12,000 more than last year, and this increase corresponds almost exactly to the increase in missionary allowances. (A very small increase to each missionary, and long overdue.)

We cannot free them from all anxieties but we can rid them of many, share some of the rest, and bear them up constantly before the Throne of Grace.

At the time of writing there are 106 missionaries in the Republic of Congo. All our stations are now reoccupied.

As a result of the upheaval and the new situation six missionaries have resigned before completing their normal term of service and seven are still uncertain what they ought to do.

It is a cause of thanksgiving that there are these new recruits ready to fill the ranks and with faith and courage to face the problems, dangers and joys of swiftly changing Africa.

Miss Ilfa Jones

Celebrations at Udayagiri

A WEEK of happy celebrations marked the 21st anniversary of the Moorshead Memorial Hospital at Udayagiri in Orissa, India.

It began with a Sunday spent in a Retreat by all the baptized members of the staff.

On the Monday, the usual weekly staff prayer meeting was made a special occasion of thanksgiving and intercession. From tiny beginnings the institution has grown into a busy hospital with 100 beds. It is a complete training school for nurses.

On the Tuesday, the hospital executive met to plan fresh stages of the growing work.

On the Wednesday, there was a large public meeting in the hospital compound. The visitors included the district magistrate. Many greetings were received including some from Britain.

On the Thursday, games were held in the nurses' compound. There was also a tea party to celebrate the success of five nurses who had passed examinations and just received the news.

On the Friday morning, there was a meeting of the Hospital Board and this was a historic occasion. Bibasini Naik was appointed junior sister. She is the first Kui to hold such an appointment. Her father is headmaster of the Mission's middle school. Her general training was done at the Moorshead Hospital. Then she had midwifery training at the Mission hospital at Berhampur. Her work at the Moorshead Hospital has been greatly appreciated. Now she is going to Indore in central India to take a year's training for the diploma of a sister tutor.

On the Friday afternoon, the finals of a Bible reading competition took place.

On the Saturday, the staff assembled to listen to tape recordings of messages from missionaries known to them. For most of the staff it was the first experience of recordings on tape.

Then the week closed on the Sunday with all the baptized members of the staff joining in the Holy Communion. Afterwards there was a public Service of Dedication at which each group of workers, from missionaries to the domestic staff, made fresh avowals.

One of the recent developments at the hospital has been the introduction of midwifery training. There are three pupils.

For the time being the hospital is to discontinue the training of male nurses. The reason is that the Government is not to appoint any more men as nurses. But the hospital will train men as nursing orderlies for its own use only. The course will be a two-year one leading to a hospital certificate which will not qualify the holder for a Government post.

Earlier in the year the hospital authorities feared there would be difficulty in getting sufficient girls of the required educational standard for nursing training. But the class which started in July was full.

A report from the hospital says evangelistic opportunities are endless, but at the moment there is no hospital evangelist. So the staff and the Christian patients endeavour to be also teachers.

One patient, for example, held a class every afternoon for three other patients. The three pupils bought Bibles, and when the teacher left the hospital his class presented him with a shirt.

Meanwhile the Church at Udayagiri continues to grow. There has been a record number of baptisms in the past year and many more people are asking for teaching.

(Photo: Bruce Henry)

Carol Henry (daughter of Rev. Bruce Henry) cooking food with an Indian friend in the Kond Hills, Orissa.

A charming picture of an African nurse at Yakusu, holding the baby son (Stephen) of Mrs. R. D. Robinson, who stands by. The baby was born in the Yakusu Hospital. He and his mother are now in Scotland.

Theological Education Fund will help train Ministry in Congo

One of the first decisions of the Committee of the Theological Education Fund of the International Missionary Council was to set aside 100,000 dollars for the development of a theological school at university level in the Congo. This was described by Dr. Charles Ranson, Director of the Fund, as "an act of faith in the future of the Christian Church and a re-affirmation of the need for the training of the Congolese ministry."

The payment of this, as of all major grants from the Fund, is conditional upon the fulfilment of certain conditions, including the raising of additional funds through local sources. In the case of the Congo 50,000 dollars must be raised through a representative group of churches in the Congo, as a whole. The Committee believed that with the restoration of order in the Congo, the conditions laid down could be met.

Serampore College will also benefit from the Fund to the extent of 110,250 dollars, subject to its raising an additional 10,000 dollars. Part of this grant is given towards the reconstruction of the main building erected originally by William Carey and the development of the famous Carey Library. Part will be devoted to the strengthening and developing of the work of the Serampore Senate, which fulfils the functions of a theological university and serves a very wide constituency.

Other major grants were approved for various institutions in Asia and Africa and grants were made to 213 theological schools and colleges in Younger Church areas for the improvement of their libraries.

Week of Prayer

The Universal Week of Prayer arranged by the Evangelical Alliance will be from 1 to 8 January.

Churches to be Pulled Down

According to a report from Geneva the Minister of Education in Ceylon, Badiuddin Mahmud, stated in Parliament that it would be "immoral" for the churches even to make a request for compensation for their schools which are all to be taken over by the government. It had earlier been announced that the nation's schools would be nationalized and no compensation paid to the denominations.

A new bill has been drafted according to which no churches may be built in the future without special permission from the government, and such permission cannot be given unless at least a hundred members of the denomination reside within half-a-mile from the proposed new building.

Churches which are in close proximity to buildings of archaeological interest are to be pulled down.

Films Draw Crowds— and Avoid Riots

Films are being used successfully to draw crowds—and avoid riots—at the mission station at Narayanganj in East Pakistan.

Open-air preaching of the conventional kind would soon lead to disturbances there, but, says a report, "nobody can object to what you do in your own home."

So, moving films have been screened in the Mission compound and large crowds have been attracted.

"People will always come to see films," says the report. "We have indications that this is going to be a powerful weapon for fighting to bring the Faith to Pakistan and 'fight' is often the word in a more literal sense than you may imagine."

World Alliance

At the Rio de Janeiro Congress Joao Soren, for 26 years pastor of the First Baptist Church in that city, was elected President of the Baptist World Alliance.

He succeeds Dr. Theodore F. Adams, of Richmond, Virginia.

Waiting To Go Back

By KATHLEEN M. BRAIN

The writer was one of the missionaries forced to leave her work during the troubles in Congo. Here she describes how she waited in Leopoldville with other colleagues for the first opportunity to return. She and her colleagues are now back at their own stations.

I HAVE been at Léopoldville awaiting the opportunity to go back to Wathen. Our missionary group here is a constantly changing one as folk have come and gone to England and as others have gone back to their mission stations as the way opened up.

It has not always been easy to wait patiently, and the continual uncertainty, which you will have found echoed in the press and on the radio, makes one feel like a piece of elastic being constantly stretched and relaxed. Some of the news has been so saddening and through all the ups and downs of hopes and expectations there is the knowledge that however things work out it will take years for the country to recover from the disturbances of these weeks.

High hopes dashed

When one thinks of all the high hopes of the ordinary folk and of the reality of what has happened there is a great sadness at the tragedy of it all.

Yet these weeks have brought many compensations—the fellowship of the missionary community as we have been here with colleagues from all parts of the Congo, and have shared with them all the hopes and fears, disappointments and encouragements of these days. It has been a great joy also to share in the fellowship of the Church here in Léopoldville.

I have been each week to the service at Dendale, and regularly the church has been full (it seats, I believe, 800 people), with men and women in almost equal numbers, and among them many young people.

Early in August I was privileged to serve on the joint commission of Congolese and missionary delegates from the Bas Congo area of the B.M.S. work and together we worked out the practical details of the integration of Church and Mission for this area. There could so easily have been difficult moments, especially in view of the situation in which we were meeting, but instead the political events seemed to weld us into a deeper unity and we discovered the fellowship of a common purpose which brought us to solutions of problems, some of which had seemed to present many difficulties.

Last Sunday there was a united Communion service for all three B.M.S. churches in the city; it was held in one of the big central churches and I think that even the fact of the numbers who attended made a considerable impression on the folk around.

There were about 1,100 communicants there and the missionary staff at Léopoldville were welcomed as members of the newly integrated Church in which missionaries are no longer regarded as "strangers" who work from the outside, but as fellow members with the Congolese. The rest of us who work on other stations in this area hope that we shall be similarly welcomed when we get back to our local churches, but in the meantime it was heartening last Sunday to share in the joy of the church members at this evidence of our unity with them.

There is so much to be thankful for in this situation, and not least is the fact that here in the Bas Congo area the Church is wanting the mission to stay, and that we are being given the opportunity to help in our various spheres, whereas it might so easily have happened that in their newly-won independence they might have felt that there was no place for us.

(Photo: W. D. Grenfell)

A modern bus on the ferry across the River Mbinge in Angola.

West Indian Becomes Officer of British Missionary Society

Rev. Philip Potter, a West Indian minister, has been appointed the first non-European executive secretary of a British Missionary Society. He is to be West Africa Secretary for the Methodist Missionary Society.

Born in 1921 on the Island Dominica, he studied at Caenwood Theological College, Kingston, Jamaica. He obtained the B.D. degree from London University. From 1948–50 he was Overseas Secretary for the British Student Christian Movement.

He became pastor of the Methodist Church in Haiti in 1950. In 1954 he was appointed Secretary of the W.C.C. Youth Department. Since then he has travelled all around the world to establish contacts with youth and church leaders.

In 1956 he gave the address at the Baptist Assembly Youth Rally.

(Photo: J. Pullin)

A group of B.M.S. missionaries at Darjeeling. *Back row, left to right*: Mrs. G. Soddy, Miss J. Pullin, Miss S. M. Le Quesne, Miss Olive Rowett, Miss V. Yates, Rev. E. H. B. Williams, Miss I. G. West, Rev. D. F. Hudson, Miss K. P. Archer, Mrs. Hudson, Rev. A. A. Somerville, Mrs. Somerville. *Seated*: Mrs. M. Brand, Mrs. McVicar, Mrs. Williams, Mrs. Lewis, Rev. A. G. Lewis.

Augustine's Sermons Come to Life

One of the latest volumes: the World Christian Books series (Lutterworth Press, 2s. 6d.) is *John Shines Through Augustine* by A. P. Carleton.

Very skilfully, in modern English, the author (or, should we say, translator?) presents passages from Augustine's sermons on the Fourth Gospel. The reader is able in imagination to hear that great teacher of the Ancient Church preaching to the crowds in Hippo, patiently and with full use of metaphor and allegory, expounding the essential message of the Gospel.

Nominations for the General Committee of the B.M.S. 1961/62 should reach the General Home Secretary at the Mission House by 15th January, 1961.

The Historical Value of the Fourth Gospel

What is the historical value of the Gospel According to St. John? Is it to be regarded as a theological interpretation in the form of a Gospel, or does it rest on traditions and sources as primitive as those of the Synoptic Gospels?

This question, now well to the fore in New Testament criticism, is ably and concisely discussed by A. J. B. Higgins in *The Historicity of the Fourth Gospel* (Lutterworth Press, 6s. 6d.)

He comes to the conclusion that the Fourth Gospel is independent of the three Synoptic Gospels but is familiar both with traditions at points similar to theirs and with widely different traditions. Although in its present form it may be the latest of the four Gospels, it rests on primitive sources deserving at least as much respect as those of the Synoptics.

An important and useful little book.

Psalms and Hymns and Hymn Books

The Psalms and Hymns Trust has for a hundred years served the denomination by providing it with hymn books and by applying the profits made to the relief of widows and orphans of ministers and missionaries. Its present Secretary, Ronald W. Thomson, has placed us in his debt by telling the story of the Trust in his new booklet *The Psalms and Hymns Trust* (3s.).

After an introductory chapter briefly reviewing the origin and development of hymns and hymn singing in British Baptist churches, he outlines the history of the Trust and explains its constitution and objects. He adds a note about the new Baptist Hymn Book and the Companion.

Here, then, is a booklet which every minister and church officer should buy and read—and, of course, many other members as well.

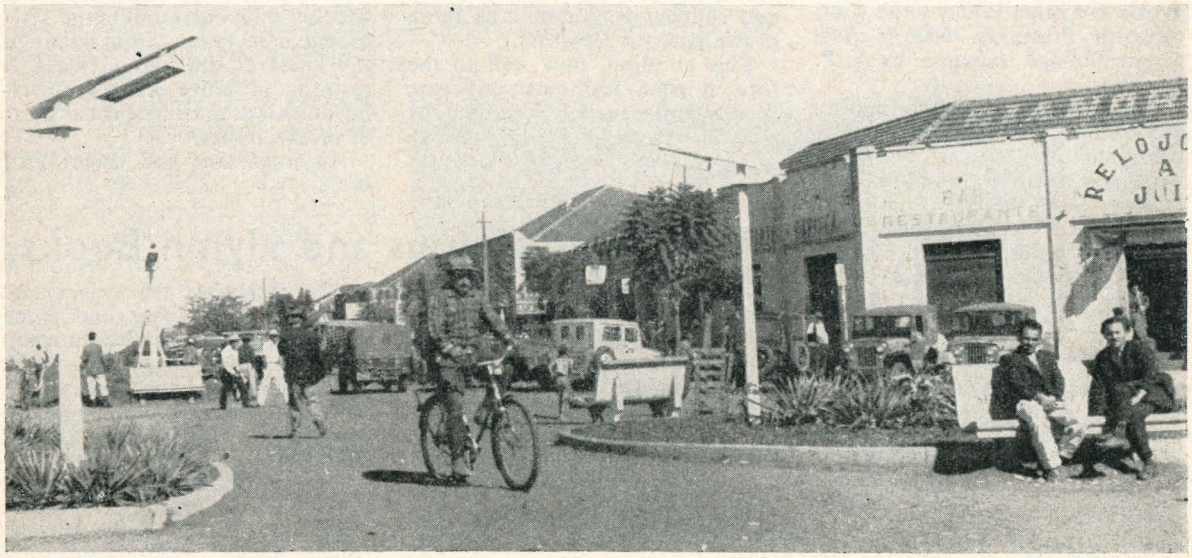
BRAZIL—The Land of Opportunity

For these pictures of our work in Cianorte and Umuarama, Paraná, Brazil, we are indebted to Rev. E. G. T. Madge. He took them during a recent visit when he was accompanied by Rev. J. B. Middlebrook and representatives of the India, Pakistan and Congo fields. A full article on the remarkable opportunities in Brazil will appear in our January number.

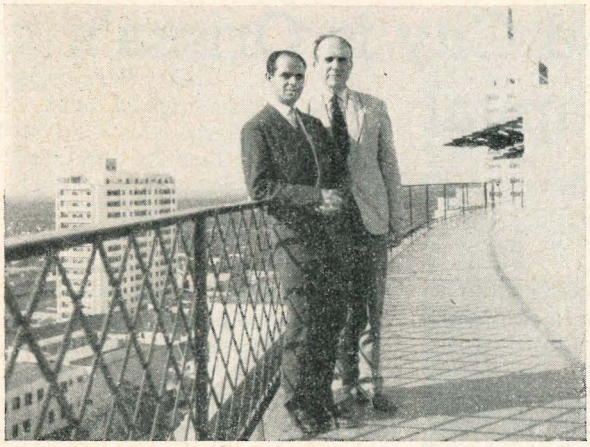
A Baptist coffee-grower.

Planting coffee bushes when the forest has been burned down.

Drying the coffee beans.

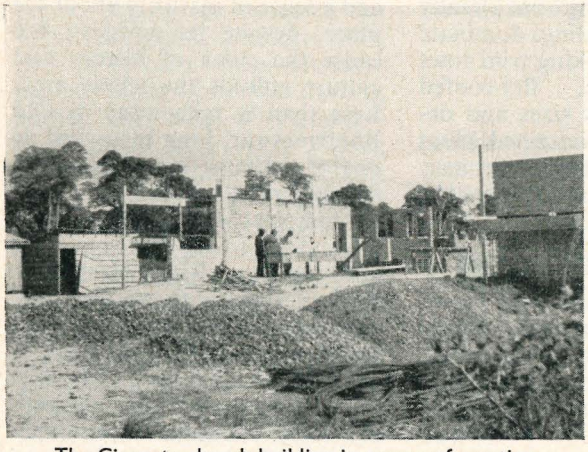


A street scene in Cianorte, Paraná.



Rev. A. C. Elder with a local pastor at Londrina.

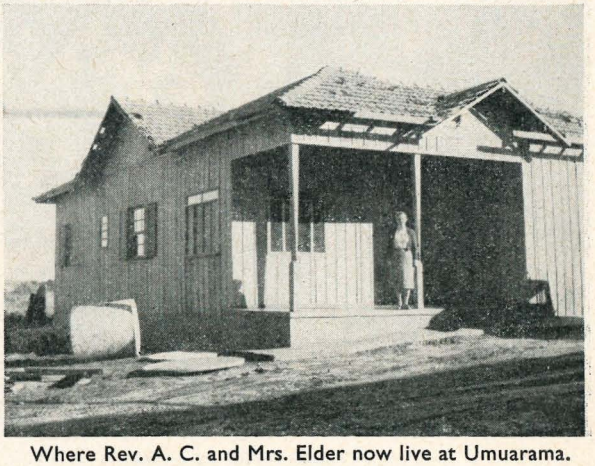
A typical road in Paraná.



The Cianorte church building in course of erection.

Together at Cianorte. (*Left to right*) Rev. S. Koli, Rev. D. G. Winter, Rev. J. B. Middlebrook, Mrs. Winter, Mrs. Elder, Mr. S. Adhikari, Rev. A. C. Elder, Rev. W. Wickramasinghe, and Rev. B. Pradhan.

A typical scene at Umuarama.



Where Rev. A. C. and Mrs. Elder now live at Umuarama.

India's First Planned City is Orissa's New Capital

By E. G. COLLINS

SINCE Independence India's landscape has been changing fast. She is still a land of villages, but the growth of industry and the trend towards urbanization is evident wherever one travels. Clusters of skyward-pointing bamboos, unevenly lashed together around partly-finished walls, mark the sites of new factories, dwelling-houses, schools, hospitals and offices. Old towns are sprawling into the countryside, often without any apparent plan. New settlements are grouped here and there around shining new factories, or on the scene of river valley and irrigation projects.

Among all this activity a few notable achievements in Town Planning are to be found. Many have heard of Corbusier's Chandigargh, the new capital of the Punjab, but a similar venture in Orissa has not been so widely publicized. Yet Bhubaneswar, the New Capital of Orissa, has the distinction of being the first planned city to be founded since India became free. It is a symbol of the new era. It is, of course, still "in the building" but already stately public buildings dominate the scene, overlooking trim rows of whitewashed, flat-roofed houses of various sizes and design, set in self-contained blocs or units, each with its Primary School and community centre.

Reminiscent of New Delhi

The units are linked by broad well-paved avenues, for Bhubaneswar is being built in the grand style reminiscent of New Delhi. Unlike New Delhi, however, there is not yet sufficient public demand to create an efficient and ample service of public buses, nor has the chugging motor cycle rickshaw, noisy but cheap, yet made an appearance.

There is dignity, spaciousness. and a sense of maturity about the place, despite its newness, because the cloak of history and culture enfolds the whole area. Less than a mile away is Old Bhubaneswar, long renowned as one of the most sacred places in "Holy Orissa". Many thousands of temples were built in and around the town, and about 500 still remain. The oldest were built in the eighth century A.D. and the most richly carved temples representing the peak of Orissan architectural skill date from the tenth and eleventh centuries. The Rajarani, Brahmeswar and the great Lingaraj Temple immediately catch the eye. More recent temples are inferior architecturally.

A Hindu shrine by a river in Orissa. (*Photo*: M. Painter)

Famous carving

Five miles off is Dhauli where the rock edict of King Asoka was carved in about 250 B.C. reminding us that Bhubaneswar stands on the site of the battlefield where the Kalingas so stoutly resisted Asoka's powerful armies. The Kalingas were defeated but the carnage was so awful that the sight of the killed and wounded caused Asoka to turn from war in revulsion to embrace the teaching of Gautama Buddha. So began the Buddhist era in Indian History.

Asoka's teaching and example did not, however, have much permanent effect.

Near Bhubaneswar is the site of old Sisupalgargh where excavations are still taking place. This was probably the capital city of King Kharvela, who, forsaking Asoka's precepts, turned conqueror, and extended his kingdom as far south as Cape Comorin and as far north as Mathura, and from east coast to west.

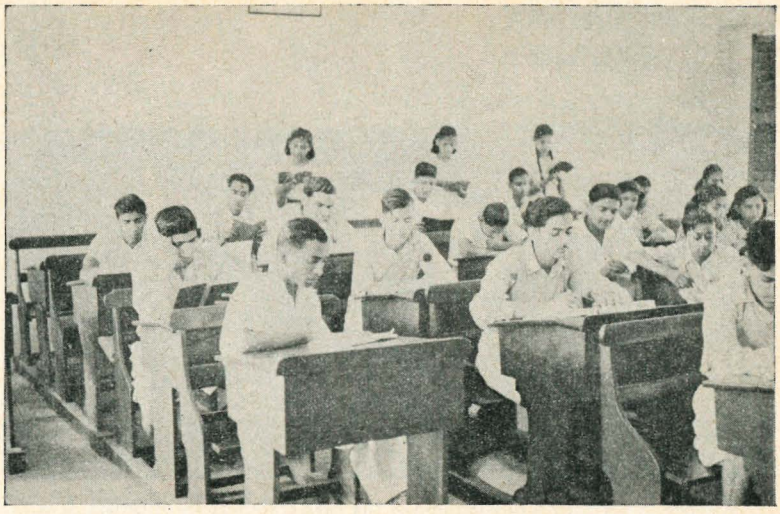
Ancient relics

That was indeed the zenith of Orissa's military glory. To that period belong the caves in the Udayagiri and Khandagiri hills, only three miles from the new capital. While Christ was moving among the hills of Palestine, Jain monks were carving their frescoes on the walls of these rock caves, depicting, in stone which has weathered the centuries, the daily life of their time.

The past with its legacy of culture and religion is all around, but Bhubaneswar is not buried in the past, it is the throbbing heart of modern Orissa. It is the Whitehall and Westminster of a progressive and potentially prosperous state. Here all the plans and projects for industrial progress and rural uplift are conceived, scrutinized, and sanctioned. To Bhubaneswar come the democratically elected representatives of the people from the far corners of the state to debate and legislate.

The "Official" Town

Bhubaneswar is an "official town" and its inhabitants are for the most part engaged in the business of government. Middle and lower grade officials are more or less permanent, while the more important officers are liable to come and go according to the needs of the service throughout the state. The population at present exceeds 30,000 and within the next few years is likely to reach 50,000.



A senior class at the Stewart School, Cuttack.

There are many who still travel daily between Cuttack and Bhubaneswar, a distance of about twenty miles. Month by month new organizations and offices spring up, and as soon as living quarters are built their workers swell the population. Just now, the Utkal University is beginning to build its permanent home on a 300-acre site while Agricultural, Veterinary and Science Colleges are already built and functioning.

This new city presents a challenge to the Christian Church, alike because of its religious history as a centre of Hinduism (and its Buddhist and Jain connections) and because of its modern importance as the capital of a state as big as England and Wales in extent. Just as Paul was anxious to preach the Gospel "at Rome also" so the Church in Orissa is anxious that there shall be Gospel witness in the new capital.

It is not entirely absent, for already there are a number of Christian families who gather for worship in private houses Sunday by Sunday. But so far there is no settled Christian pastor to teach, guide and shepherd the flock. These is no church building, although the government authorities are willing to provide a site of ample proportions.

Worthy of the Gospel

A difficulty, which is peculiar to a city like this, is that the Christian group could not erect a simple, inexpensive building such as might suffice for a similar group in the countryside or in a small town where the blessings of "Town Planning" are as yet unknown. A church building in Bhubaneswar must be worthy of the Gospel—it may not be elaborate but it must be dignified and in keeping with its surroundings. This necessitates outside help, for in a sense, the church building will not only be a meeting place for the Christians of Bhubaneswar, it will be a permanent and inescapable reminder to the whole populace of THE CHURCH to which all Christians belong.

A scene in the centre of Puri, one of the best-known cities of Orissa. It is famous as a religious centre for Hindus.

The Christian group in Bhubaneswar are mostly Baptist, because throughout Orissa the Baptist cause is dominant, but it is proposed that the church in Bhubaneswar shall cater for the needs of all Protestant Christians no matter from which church they come. On practical grounds alone this must be, because the Government is willing to grant a site for one Protestant Church only. Local Christians are playing their part in raising what money they can, but the burden should be shared by all who recognize in this new city an unevangelized field which calls for Christian service and sacrifice. £5,000 would seem a small sum in the West for a church building, yet that amount would provide an adequate church.

The Christian Group

The Christian group at Bhubaneswar has been greatly cheered by the news that there will be a Christian School, (the Stewart School now in Cuttack) established at Bhubaneswar at the invitation of the Government. The authorities are willing to support the project so that a school of Public School standing, mainly boarding in character, but providing also for the needs of the children of officials in the new capital, may be developed. The Stewart School enjoys an excellent reputation in the state and beyond for its standard of education and for the character training it provides. Nearly all the staff are Christian and their presence in Bhubaneswar will greatly strengthen the Christian group there.

A policeman directing traffic at Sambalpur, Orissa.

The opportunity of Christian witness and service in the school will be important, for through its pupils many influential homes will be brought into contact with practical Christian service. Boys who later will play prominent roles in the life of the state will have an opportunity of meeting Christ and of understanding His message.

The New School

The Foundation Stone of the new School was laid by the Chief Minister of Orissa, Dr. H. K. Mahtab, on 8th July, 1960, on a site of some twenty acres on the edge of the new capital, with a fine view towards the Khandagiri and Udayagiri hills.

The Chairman of the Utkal Christian Church Central Council, Mr. Samuel Das, speaking on behalf of the School Management, thanked Dr. Mahtab for his interest and help, and assured him that the School, and the Church which stood behind the School, would strive to fulfil the hopes and be worthy of the confidence which the Government had placed in them.

Through School and Church in Bhubaneswar, whose name means "House of God", we must bear witness to Him "who dwelleth not in temples made with hands" but whose dwelling place is the hearts of those who accept Him through faith in Jesus Christ our Lord.

New Year Prayer Meeting

2nd January at 11 a.m.

KINGSGATE CHAPEL, LONDON

Tricky Personal Problems for Missionaries

Most of the reports appearing in missionary magazines tell of outstanding events or developments. Otherwise not many people would read them. But the average day of the average missionary does not consist of exciting incidents. It is more often quite humdrum and filled with tricky problems, some of which are common to church leaders the world over.

A missionary in India, in a report typical of many which reach B.M.S. Headquarters, lists some of the problems with which he has had to cope recently.

A campaign aiming at deepening the spiritual life of the churches in his area is being arranged. It is the second of its kind. The first unexpectedly interested a number of non-Christians. But the Christians did not welcome them. The missionary wants to ensure that the churchpeople do not repeat that behaviour.

The missionary's union of churches was about to consider the location of its staff. It is inclined to deal with this business in a fairly simple way. Is a house vacant? That is the place for a new man. Is a man going on leave? His place must be filled temporarily. And so on. The missionary wishes to induce the union to consider seriously the needs of the area with an eye on the future.

There is a young Indian minister in the district. He has been well-trained and is keen on his work. But he has been feeling depressed. The missionary has to encourage him.

Another minister and a mission teacher have been at variance. They came to blows. The missionary has to get them working together in a friendly way again.

"Personal work," the missionary writes, "remains the most important part of our tasks."

What will You Give Him?

The wise men humbly laid their gifts at the feet of the Baby Jesus. They little thought that their action would be misinterpreted by the people of the twentieth century. Gift-giving has become commercialized and with it Christmas time. For the whole of December, and sometimes for a month beforehand, every shop window will tempt us to buy gifts.

We gladly give to one another. But have you thought what you will give Jesus at this time? The wise men brought their gifts to Him.

If you send a Christmas gift to the B.M.S. it will be used for the furtherance of Christ's Kingdom abroad. What better gift could you give Him than helping in the extension of that Kingdom?

A gift from you this year may well mean that next year a new Christian will be celebrating Christmas for the first time.

Pastors with Care of 18 Churches

Some of the pastors in the part of Orissa, India, served by the Balangir mission station have the care of seventeen or eighteen churches.

They are desperately overtaxed even taking into consideration that they have the help of evangelists and teachers. The Mission is trying gradually to increase the number of both pastors and lay workers and big efforts are being made to improve the lay workers' training.

In the past, the lay workers have attended a yearly refresher course, generally in the rainy season. That arrangement has been abandoned.

The evangelists meet their pastor for one day at the end of each month. Now at the end of every third month they stay at their local centre for three days and attend classes.

It is proposed to continue an annual refresher course for pastors.

A new training scheme has been introduced for laymen to fit them for increased responsibilities in their churches. The classes will last about three weeks or a month and the men attending them continue their normal occupations—mainly agriculture and weaving. It is intended that the students shall attend a course of this kind for three years in succession.

Eight students and their families are in residence at the Balangir Bible College. The wives receive training in homecrafts, child welfare and Bible knowledge. Reports say that the wives of former students are doing good work in their villages.

B.M.S. SUMMER SCHOOLS

Annual Reunion

Friends' Meeting House
EUSTON ROAD, LONDON

Saturday, 14th January

Austere Celebrations in China

According to reports from China the churches in Shanghai last Christmas dispensed with "the previous wasteful customs of celebrating by eating and drinking and giving each other presents." Instead they "displayed the spirit of austere worship."

From Christmas Eve to the Sunday after Christmas every church celebrated in various ways. There were communion services, candlelight services, programmes of music, services of baptism and confirmation.

In Nanking on the Sunday after Christmas a united service was held in St. Luke's Church with Bishop K. H. Ting preaching. On the evening of the 26th the young people of Nanking had a Christmas party. During it Santa Claus suddenly appeared, apologizing for being late, saying that there had been so much new building since the previous year that he had lost his way.

A Free-will Offering

By S. M. LE QUESNE

I DO not pretend that what I am saying is new, or that it has not happened before, because I know that it has, and that it will happen again many times; but this is my first personal experience of it since I started my work out here.

We had been asked by the Baptist Union of Pakistan to observe a week especially to think about the B.M.S., and to give in aid of the deficit appeal. Dinajpur is the place where Carey began his work, and I think the people are proud of that; but I did wonder what the response would be, knowing that most of the members have difficulty in making ends meet, and the boys and girls in the hostels have not even enough money to buy soap sometimes. How I have been shamed by my lack of faith!

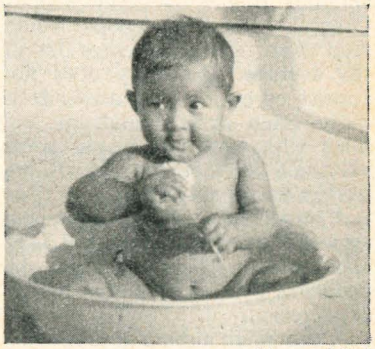
The day after we began our week the matron of the girls' hostel came to me and said she and the teacher, who lives in the hostel, only wanted to have rice once a day for the week—instead of twice—and to give the money saved to the B.M.S. I thought at first that I must have misunderstood what she said—always a possibility, but no, it was just that. I gave permission. But it set me thinking—to give up half one's staple diet for the day, for a whole week, when one only has two meals a day—surely that is worth thinking about?

True self-denial

Then on the next market day, a request from the girls in the hostel that for a week I will not buy them any fish or eggs, so that they could give the money to the B.M.S. instead; all done so naturally, and completely voluntarily. These girls only have fish twice a week, and then not much more than enough to flavour their curry, and eggs once a week. A simple diet, and especially so during the rains, when the vegetables are uninteresting, and nearly all water—a little better than they would get in their villages perhaps, but how different to what most of us are used to, and they are prepared to give up their little extras—does not that make one think?

I feel shamed by these girls; this is giving which costs something. Is not much of our giving paltry in comparison, too easy, too painless? I believe this is a sign of a different scale of values. These gifts are tokens of how God has worked through the B.M.S. in this land, and is continuing to work.

Surely behind such gifts there must be a true spirit of thankfulness and gratitude for what has been received, inarticulate perhaps, but there nevertheless. And this is an offering to God for His gifts of life, and hope, and joy, and peace in Jesus Christ. Have these girls learnt the secret, and are they being used to teach it to us?



(Photo: J. Pullin)

Bath time in East Pakistan.

(Photo: S. M. Le Quesne)

Sermon class for B.M.S. missionaries in progress at Darjeeling. Rev. D. F. Hudson of Serampore looks on—and listens.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

Jamaica

Our prayers this month are asked for Baptists in Jamaica, where there are over 240 churches connected with the Jamaica Baptist Union. Jamaican Baptists have their own missionary society which labours in British Honduras.

The B.M.S. aids the J.B.U. by a grant to its sustentation fund (for pastoral work) and also by B.M.S. missionaries working in and through Calabar College and High School for Boys. Remember in prayer the theological students at Calabar College and the boys who pass through our school.

Trinidad

Give thanks for the new church which has been opened during the year in Princes Town, and pray for the evangelistic and pastoral work of our missionaries there and in Port of Spain and the south of the island. Work in Trinidad faces many problems, not least of all the poverty of many of the people, and the false sects that have taken root.

Christmas

As we praise God for the precious gift of His Son at the first Christmas, let us pray for Christians throughout the world, particularly those who are rejoicing in the meaning of Christmas for the first time.

Remember all the children in all our fields as they seek to witness through Christmas plays and demonstrations.

Pray too for missionaries, many of whom have children in this country while they are on the field.

MISSIONARY RECORD

Arrivals

27th September. Dr. and Mrs. A. Watson and two children, from Bolobo.

Departures

1st October. Mrs. B. G. Ellis, for Calcutta.

14th October. Rev. G. Ellis, for Yalikina.

15th October. Mrs. D. Cowling and Miss J. Knapman, for Calcutta; Dr. E. J. Marsh, for Berhampur; Rev. G. N. and Mrs. Hagen, for Sambalpur.

17th October. Rev. J. Blackmore, for Balangir.

Births

16th September. In Pakistan, to Mr. and Mrs. D. Stockley, a daughter, Helen Joy.

Births

23rd September. To Dr. and Mrs. Michael Flowers, a son.

8th October. At Cambridge, to Mr. and Mrs. G. I. Pitkethly, a son, Mark Andrew.

Marriage

14th September. At Shoreham-by-Sea Baptist Church, Mr. Alan J. Casebow to Miss Jean R. Bentley.

Deaths

13th September. At Scarborough, Rev. Henry Payne, formerly of China.

19th September. In California, Rev. C. H. Harvey, formerly of India.

4th October. At Sydney, Australia, Rev. Allan Burnet Palmer, Congo Mission, 1909-46.

ACKNOWLEDGEMENTS

(To 20th October, 1960)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "Us Two", £2; Anon., Paignton, £1; Oswald, Glasgow, £125; Baptist Deacon, Notts, £5; Anon., South Norwood, £4; "Because His", £1; Anon., Enfield, £9 9s.; Anon., Romford and Dagenham, £1; Anon., Chelsea, £11; Anon., Streatham, £5; "In His Name", £2.

Deficit Fund: Anon., £10; A Westward Ho! Devon Baptist Member, £1; E.J., £3; Anon., Bromley and Beckenham, £1; Anon., Romford and Dagenham, 10s.; Anon., Stroud, £1; Anon., Southampton, £20; "Laid Aside", £5; Mrs. A. J. Roberts, £2 10s.; Anon., Leytonstone, 5s.; "Rachael", £4; Anon., Leicester, £2; Anon., London W.C., £5; Anon., Hastings, £2; "Ecclesiastes", £1 10s.; A Langley Park Baptist Church Member, £5; "Prayer Partner's", 10s.; "In Thanksgiving for answered Prayer", 10s.; Anon., Spalding, £2; M.S.G., £5; Anon., Rayners Lane, 10s.; Anon., Newport (Mon.), £3.

Medical Fund: "In Memoriam", £5.

Gift Week: C. Sullivan, £5.

Legacies

The following Legacies have been gratefully received in recent months:

		£	s.	d.
September				
23	Sir Edward Wood (medical £4 5s. 9d.)	8	11	7
23	Miss E. Fry	37	3	1
29	Miss D. M. Radcliffe	5	0	0
October				
3	Miss B. Laidlaw	100	0	0
4	Miss E. K. Reeves	575	7	0
12	Miss K. E. Nearn	25	0	0
13	Miss K. F. Huntley	100	0	0
20	J. Harries	2	9	0

THE BAPTIST MISSIONARY SOCIETY
93 GLOUCESTER PLACE, LONDON, W.1

The Baptist Missionary Society Calendar 1961

provides a scheme whereby in the year all missionaries of the Society can be remembered by name, and prayer offered for all aspects of the work.

As many supporters of the Society use this calendar in their Missionary Prayer Life, the price has again been kept at 2s. 6d.

Please obtain a copy from your Missionary Secretary or direct from the Publishers (3s. 0d. post free).

Recently the world has learned of some of the difficulties and dangers to which our missionaries are subject, and as we follow the news of their activities we should also remember them in our prayers.

Will you do your part?

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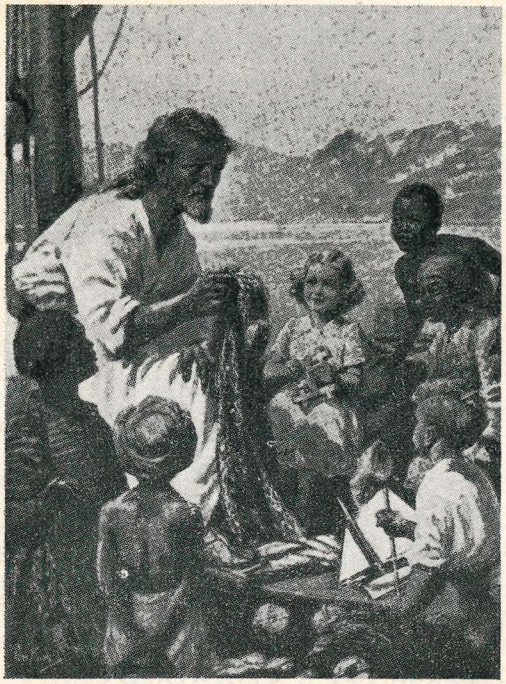

TEACH ME, LORD

by TOM CURR

This beautiful picture in full colours, by a well-known Scottish artist whose life interest was young people, shows that the love of Jesus knows no barriers of race or colour.

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